

MISSIONS

BURTON ✓

MARCH
1935



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By Clarence G. Vichert of West China

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MISSIONS is published monthly except July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.
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QUESTION BOX MARCH

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Where have Northern and Southern Baptists discontinued cooperation?
2. What 20th anniversary was celebrated in December?
3. What is said to be a place of "hungry hearts?"
4. Who was "every inch a man?"
5. Whose address is 536 West 111th Street?
6. Who preached on "The Clothes of Christ?"
7. What do the figures 36,855 represent?
8. Where have many suicides been reported among men?
9. What was observed for the first time in 1927?
10. Who slept on the floor alongside the fireplace?
11. What happened January 13th?
12. Who is F. H. McNair?
13. Where does Sunday school attendance average above 400?
14. What missionary goes on furlough in July?
15. What is described as "this dynamic young country?"
16. Who taught in the Philadelphia High School?
17. What was founded in 1866?
18. Who is Eduardo Delmar?

Prizes for 1935

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1936, to receive credit.

Instructions to Subscribers

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It Seems Unanimous!

You will understand why by reading the following tributes to the magazine by its appreciative readers. Fourteen states are represented

There must be a reason for such consensus of opinion

We like *MISSIONS* very much. It certainly is a good magazine.—*Attorney Lawrence C. Johnson, Galva, Ill.*

I read a great many magazines each month but I find *MISSIONS* the most interesting.—*Mrs. A. W. Peterson, Albert Lea, Minn.*

Thanks so much for a year's educational and spiritual enjoyment. *MISSIONS* is a wonderful magazine.—*Mrs. C. M. Worley, Francesville, Ind.*

We surely enjoy each issue of your magazine. We would not like to be without it.—*Rev. A. M. Bailey, Greenville, Mich.*

I enjoy reading *MISSIONS* more than any other magazine that I have ever had the privilege of reading.—*Mrs. Ray Nahra, Idaho Falls, Idaho.*

MISSIONS is a wonderful magazine and I shall always have a dollar for a subscription.—*Mrs. C. D. Whitson, Winfield, Kans.*

I am the pastor of a Mexican Baptist church and am greatly interested in *MISSIONS*. Congratulations on the magazine's 25th anniversary.—*Rev. Kendrick W. Watson, San José, Cal.*

I have been a *MISSIONS*' subscriber only two years but I shall never be without this splendid magazine.—*Mrs. P. D. Warner, Whitehall, N. Y.*

I want to tell you how very much I enjoy *MISSIONS*. The October issue on the Berlin Congress was of special interest. Your magazine is particularly appreciated because there is no Baptist church here.—*Miss Abbie J. Parsons, Manson, Iowa.*

MISSIONS is both informing and artistic, a wholly delightful magazine.—*Mrs. George H. Prior, Jewett City, Conn.*

I do not know how I could ever get along without *MISSIONS*. I think it is the best magazine I ever read.—*Mrs. Guy Mecham, Kilgore, Neb.*

I am glad to renew my subscription, for *MISSIONS* is a most interesting and worth-while magazine. I use the material in programs in most all departments in our church.—*Miss Ollie Fee, Gallipolis, Ohio.*

Although our church is closed and we have no services, five of us here subscribe to *MISSIONS*.—*Flora J. Tubbs, Peterboro, N. H.*

MISSIONS is getting better all the time. What a wealth of valuable information every issue contains.—*Mrs. G. G. Laughlin, Portland, Ore.*

The magazine is splendid. I read it from cover to cover, often more than once, and I use it for reference many times.—*Mrs. Mary B. Baker, Pomona, Cal.*

**If you concur in these sentiments why not
subscribe for some friends and give
them the same enjoyment**

See Special Announcement on Page 147

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.
Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 26

MARCH, 1935

No. 3

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LETTERS

From the Editor's Mail Bag

I note that MISSIONS expressed hearty approval of the peace resolution passed at the Rochester Convention. This was presented at our association by a very able pastor from an adjoining association. After he finished I arose and said I was puzzled. For Jesus did not say anything about reserving the right of self-defense. When I finished a pastor arose and said that I had stated exactly the attitude of Jesus. He said also that he was on the Resolutions Committee at Rochester and that the resolution in question "was a compromise." Perhaps it was all that could be expected. If that is so, what can we expect of the munitions manufacturers when we are so far behind the standards of Jesus ourselves?—*Rev. Homer F. Yale, Seneca Falls, N. Y.*

While on the train to Albany, N. Y., I noticed a gentleman in the seat ahead of me reading a magazine article. Its heading contained the word "Baptist." Being attracted by that I soon recognized the make-up of the page as being that of MISSIONS. As the reader turned the pages my suspicions as to the magazine were confirmed. At length I touched the stranger on the arm and said: "I beg your pardon, but from what you are reading I am sure you are a Baptist and possibly a Baptist minister." He acknowledged his guilt on both counts. Introductions were made and the remainder of the journey to Albany was spent in delightful conversation with Rev. F. C. Stifler of the East Orange Baptist Church, New Jersey. The moral of this episode is evident. What we read reveals what we are.—*Rev. Nelson C. Munson, Lynbrook, N. Y.*

The denomination owes you a debt for the remarkably fine magazine you are sending forth. MISSIONS is a work of art from cover to cover. Its beauty, its fine sense of proportion and its impressive message all contribute toward making it the finest missionary periodical in America.—*Rev. D. R. Sharpe, Cleveland, Ohio.*

How you could possibly add and improve your splendid *MISSIONS* is hard telling. It is so unique and always full of good things that only one thing remains to be said: Keep up the splendid record! I want to express my special appreciation of the report of the Baptist World Congress. It was evident that you have the background of an unprejudiced observer.—*Rev. S. Blum, Cleveland, Ohio.*

WHO'S WHO In This Issue

Hugh Chamberlin Burr is pastor of the First Baptist Church of Detroit, Mich.

G. Clifford Cress is Associate Secretary of the Ministers and Missionaries Benefit Board. He piloted the Covered Wagon across the continent in 1931-1932.

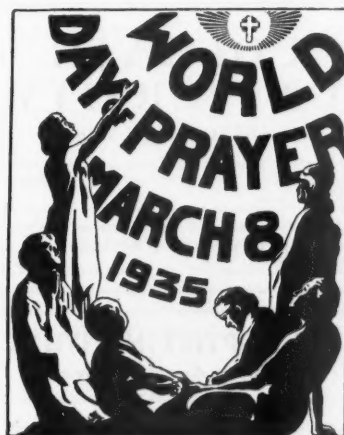
Charles S. Detweiler is the Home Mission Society's Secretary for Latin North America.

Randolph L. Howard is Associate Secretary of the Foreign Mission Society, and formerly President of Judson College in Rangoon, Burma.

Dryden L. Phelps is a missionary in West China, in service since 1920.

Clarence G. Vichert is also a missionary in West China, in service since 1930.

Coe Hayne, W. H. Bowler, Mrs. O. R. Judd are members of *MISSIONS'* contributing editorial staff.



Will you observe the World Day of Prayer? See page 163

The Fruit of the Tree

A CARTOON BY CHARLES A. WELLS



THERE were 15 lynchings in the United States last year. All of the victims were Negroes. See editorial on page 135. While the number is smaller than in other years, it is significant in that these murdered Negroes had committed no crime not familiar in the annals of white behaviour. Therefore the lynchings are mute evidence of group intolerance and race prejudice. They are the fruit of the tree.

The white American had the same attitude toward his other colored brother, the Indian. He got away with it because the Indian was a shrinking and dying race. But the Negro is not a dying race. He is an increasingly powerful element in our national life. He learns readily by example. Hence these examples of violence and lawlessness promoted by white communities bear in them seeds for greater and more bitter harvests in the future.

The unanimous hope of the world is for an enlarging spirit of brotherhood among men. Every time a white man lynches a Negro that hope hangs dangling from a tree.

What humanity sorely needs is the fruit of another kind of tree—the tree of Christian love for all mankind, regardless of race or color.—CHARLES A. WELLS.

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own thinking, and to form his own
conclusions. — *A Senior.*

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J. MILNOR WILBUR, President

I am sending a list of nine new sub-
scribers. I doubt that any one here-
tofore had ever read MISSIONS other
than an occasional copy. I have been
a reader for 5½ years and have been
greatly helped by it. You are giving
us a wonderful paper.—*Rev. Frank H.
Rissler, Marysville, Kansas.*

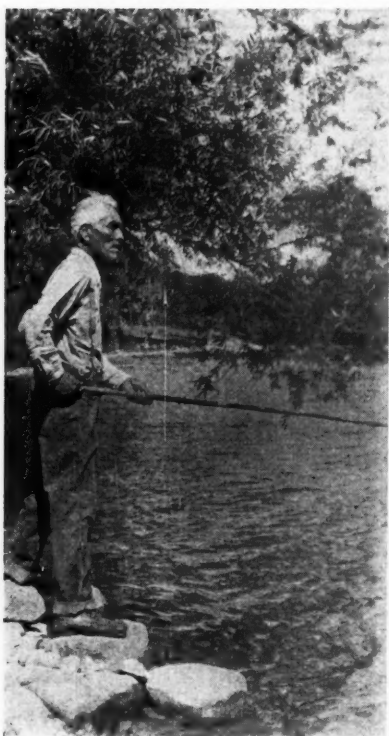
THE LOST TRIBES OF AMERICAN INDIANS



More than 1,000 Baptists on the shore of Lake Winnebago, Wisconsin, in honor of the Brothertown Indians who founded the first Baptist church in that state 100 years ago

(See Pages 144-147)

A New England Indian in full sachem regalia. He joined other Indians in sending greetings



John Hammer, a full-blooded Brothertown Indian in Wisconsin, and son of the first sheriff of Calumet County

Indians of New England, representing the Narragansett, Niantic, Mohegan, and Pequot tribes who sent greetings to the surviving Brothertowns in Wisconsin



MISSIONS

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MARCH, 1935

"We Don't Do That in Europe"

IT WAS an unusual and humiliating experience for 300 or more Americans at the Baptist World Congress in Berlin to sit in the presence of 10,000 Baptists from other lands and hear a young European delegate denounce American lynching. In discussing the Congress resolution on race prejudice, he said with scornful emphasis:

We read in our European newspapers how Negroes are lynched in the United States. We don't do that in Europe.

Another year's record of this widely publicized American lawlessness proves that what he said needed to be said. Moreover, it was confirmed later in the year by what happened in Florida. In referring to the horrible lynching of a Negro which was reported to have occurred there with the apparent approval of the local authorities and to have been announced in advance over the radio, *The New York Post* said in an editorial:

Nothing in the annals of German, Italian and Balkan dictatorships is worse than the story revealed in the report of this lynching.

According to statistics compiled annually by President Robert R. Moton (see *MISSIONS*, January, 1935, page 16), last year recorded 15 lynchings in the United States as compared with 28 in 1933. Although the total records a decline, its individual cases surpass in fiendishness those of other years. All of last year's victims were Negroes. One was lynched merely for having written an insulting letter, and another for having talked disrespectfully. Only four had committed a capital offense. All were lynched in the South. The Florida Negro was horribly tortured and mutilated before he died.

This lawlessness is not sectional because 43 of our 48 states have lynching records. The only five free from stain are Connecticut, Massachusetts, New Hampshire, Vermont and Rhode Island. Seldom have the leaders of a lynching mob been prosecuted. During the past 30 years 1,880 lynchings occurred. In only 12 cases (less than $\frac{3}{4}$ of 1%) were convictions of leaders secured. In the other 1,868 cases, local or state authorities seemed unable or unwilling to prevent the lynchings or to prosecute mob leaders.

The only remedy with promise of wiping this blot from our much boasted American civilization is a Federal anti-lynching law. It has repeatedly been before Congress. Known as the Costigan-Wagner Bill, it was again introduced on January 6th into Congress now in session.

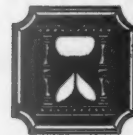
The bill should be passed. Making lynching mobs guilty of a Federal crime and making a community pay damages to the family of the victim may eventually end this horror. By bringing pressure on their representatives in Congress to vote in favor of this bill, the Christian people of America will help restore the reputation of their country abroad, save the lives of future victims of mob violence, diminish race prejudice, and uphold justice in the United States.

However, legislation by Congress is not enough. Something more is needed. Christian agencies have a big task in educating public opinion so that lynching will become outlawed *in spirit* as well as *in statute*, so that it will vanish *from thought* as well as *from conduct*. "This is one of the crimes," said President Roosevelt, "that threaten our security."

It was humiliating, but salutary for 300 Americans to have been reminded of this in Berlin.



The World Today



Current Events of Missionary Interest

The Roman Catholic Church and the Government of Mexico

CHURCH and State have been in conflict in Mexico intermittently since 1857, when the laws restricting the freedom of the church were adopted. As Walter Lippmann has well said, these laws are war powers and as such have been invoked and freshly implemented with every outbreak of hostilities. Mexico has never had any quarrel with the Protestant churches, but like non-combatants in any war they cannot escape damage. This has been especially true since 1932 when a new element in the National Revolutionary Party came to the front. Not satisfied with humbling the Roman Catholic Church, it is bent upon uprooting all religion. Previous to 1932 this element had controlled only the states of Tabasco and Vera Cruz. In 1932 its militant program was adopted and finally in 1934 a formal amendment of the Constitution was passed which provides for compulsory "socialistic" instruction in all schools, private and public. Party leaders have frankly said that this is an effort to take possession of the consciences of the children, and to liberate them from prejudice and dogmatisms. Thus the State now abandons an attitude of religious neutrality and becomes anti-religious.

Nevertheless, the outlook is not wholly dark. Some governors are not in sympathy with the new law and are making no effort to enforce it. Formidable protests in Mexico have not been lacking. Parents have been aroused, and university students have organized demonstrations and strikes in the name of freedom of instruction.

In the United States two important efforts have been made in behalf of the Roman Catholic Church in Mexico.

First, a protest was signed by a large number of clergymen, mostly Protestants and Jews, and sent to the Mexican government. Doubtless the non-Catholics who signed this imagined the Roman Catholic Church was the same in Mexico as here. Mr. C. C. Marshall in his book *The Roman Catholic Church in the Modern State* has shown that the Vatican has never accepted the position of its liberal American adherents. Officially it still claims temporal power. Its doctrine demands as the ideal that the Roman Catholic religion be the established

religion in a state in which Roman Catholics dwell. It also requires the prohibition of the free exercise of all religions except its own in every community where it can enforce its demands. The extreme measures taken by the Mexican government have grown out of an atmosphere of religious intolerance created by the church itself in Mexico. Protestant and other non-Catholic Mexicans have suffered violence from Catholic mobs intent upon preventing the spread of any ideas contrary to the teaching of the church. Roman Catholicism has tolerated but never consented to religious liberty for Protestants in any so-called Roman Catholic country.

Second was an effort to embroil the United States government in the church's quarrel with the Mexican government. Senator Wagner of New York introduced a resolution in the Senate calling for the suspension of trade relations with Mexico. A few days earlier a bill had been introduced in the House of Representatives, calling for a break in diplomatic relations and the recall of Ambassador Josephus Daniels. Concerning this two observations seem warranted. If the government at Washington is to pass moral judgments on other nations and to refuse recognition to those which transgress its standards, it will have to sever relations with several countries other than Mexico. Second, any effort by the Roman Catholic Church to secure government coercion in defense of the church's interests betrays its inner nature as a temporal rather than a spiritual power. Any church which claims temporal power is out of sympathy with the genius and spirit of American democracy.

Northern Baptist Missions in Mexico have suffered little interruption because of the new laws. Since the adoption of the law requiring socialistic teaching, the Puebla Girls' School of the Woman's Society has been closed. Last summer Northern Baptists discontinued cooperation with Southern Baptists in the Saltillo Seminary. Aside from these changes the work goes on as usual. Baptist churches are all open. No building has been confiscated by the government. In all respects Baptist representatives have endeavored to conform to the laws and to accept their restrictions.

(NOTE.—For this informing summary of what is happening in Mexico, MISSIONS is indebted to Secretary Charles S. Detweiler of the Home Mission Society.—Ed.)

Selling Japanese Girls into "Shameful Professions"

THE LONG negotiations between Japan, England and the United States over naval treaties and navy strength have drawn attention away from certain facts about Japan's economic life which should arouse deep sympathy.

According to a report in *The Trans-Pacific* the entire northern district of the main island of Japan has been severely afflicted with flood, tidal waves, deep snow, and other unfavorable conditions that have left it prostrate. For weeks famine has stalked the land and the coming of winter has brought intense misery. In one prefecture 22,423 out of 87,437 families are in dire want. In another more than 40,000 families out of 100,000 are suffering. More than 10,000 children are starving. In still another prefecture the number of underfed children was expected to reach 50,000 by mid-winter. Many have been subsisting on a diet of indigestible nuts with resultant digestive disorders. Many suicides are reported among the men. Conditions among the young women are appalling. According to a special despatch in *The New York Sun*, about 30,000 young women have been sold by their destitute farmer fathers on a commission basis to factories or into "shameful professions." Girls of salable age range from 16 to 23. Prices range from \$3 to \$300. The reporter says: "Farmers hereabouts actually celebrate over a bottle of Japanese whiskey when a girl baby is born, for she has a future cash value. This is something unheard of in almost any other Asiatic country, being paralleled only in the famine areas of interior China."

In spite of these conditions it is reported that 46% of the national revenue of Japan this year goes toward national defense in the form of army and navy ap-

propriations. However, a special session of the Japanese Diet late in November gave some consideration to farm relief. The Social Welfare Bureau in the Home Ministry has appropriated 110,000 Yen for loans and is making strenuous efforts to find employment for these women so as to stop their sale.

The Wandering Jew in the 20th Century

THE ancient legend of the wandering Jew had its 20th century counterpart in the story of 318 homeless Czechoslovakian and Polish Jews, all under 24 years of age, who for nearly two months late in 1934 sailed the Mediterranean Sea hoping to find a landing place. The strange plight of these wanderers reveals the unsettled condition in Central Europe. Seeking better conditions of living elsewhere than in their native land, these 318 Jews chartered a ship at Varna, Bulgaria, and sailed for Constantinople. The Turkish Government refused them permission to land. So they sailed for Greece expecting to settle on the little island of Syra, but the authorities allowed them to remain only 15 days. At Saloniki they were again refused permission to land. As a last resort they sailed for Palestine, but the British Government refused to admit them because of immigration quota restrictions. Whereupon they turned about and sailed for Constanta, Rumania. Here the authorities refused landing permits until the Polish Government consented to their return to Poland. When this consent was received a special train was chartered. Finally, late in the year these wandering Jews arrived safely back in Poland after two months' fruitless sailing the sea in seeking a new home. Latest reports are that the entire group has settled temporarily in Saleszezyki until certificates can be procured for legal admission to Palestine.

Remarkable Remarks

WE HEAR A LOT about "isms," but the single "ism" that has brought us to our present state is paganism.—*Edmund Melville Wylie.*



THE CHURCH IS BECOMING cumulatively less conscious of and less sensitive to the foreign missionary appeal.—*James Endicott.* (Is this so?—Ed.)



MEN WILL NEVER find anything worth living for unless it is also worth dying for.—*H. H. Farmer.*

THE WORLD WILL NEVER be better than the men who inhabit it. One man living a brotherly life is worth a thousand lectures on brotherhood.—*Joseph Fort Newton.*



IF WE EVER DO GO TO WAR with Japan, you can make up your mind that American soldiers will be the targets of shot, shell and shrapnel produced by the munitions makers in the United States.—*Senator Gerald P. Nye.*



The World Today

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In the United States two important efforts have been made in behalf of the Roman Catholic Church in Mexico.

First, a protest was signed by a large number of clergymen, mostly Protestants and Jews, and sent to the Mexican government. Doubtless the non-Catholics who signed this imagined the Roman Catholic Church was the same in Mexico as here. Mr. C. C. Marshall in his book *The Roman Catholic Church in the Modern State* has shown that the Vatican has never accepted the position of its liberal American adherents. Officially it still claims temporal power. Its doctrine demands as the ideal that the Roman Catholic religion be the established

religion in a state in which Roman Catholics dwell. It also requires the prohibition of the free exercise of all religions except its own in every community where it can enforce its demands. The extreme measures taken by the Mexican government have grown out of an atmosphere of religious intolerance created by the church itself in Mexico. Protestant and other non-Catholic Mexicans have suffered violence from Catholic mobs intent upon preventing the spread of any ideas contrary to the teaching of the church. Roman Catholicism has tolerated but never consented to religious liberty for Protestants in any so-called Roman Catholic country.

Second was an effort to embroil the United States government in the church's quarrel with the Mexican government. Senator Wagner of New York introduced a resolution in the Senate calling for the suspension of trade relations with Mexico. A few days earlier a bill had been introduced in the House of Representatives, calling for a break in diplomatic relations and the recall of Ambassador Josephus Daniels. Concerning this two observations seem warranted. If the government at Washington is to pass moral judgments on other nations and to refuse recognition to those which transgress its standards, it will have to sever relations with several countries other than Mexico. Second, any effort by the Roman Catholic Church to secure government coercion in defense of the church's interests betrays its inner nature as a temporal rather than a spiritual power. Any church which claims temporal power is out of sympathy with the genius and spirit of American democracy.

Northern Baptist Missions in Mexico have suffered little interruption because of the new laws. Since the adoption of the law requiring socialistic teaching, the Puebla Girls' School of the Woman's Society has been closed. Last summer Northern Baptists discontinued cooperation with Southern Baptists in the Saltillo Seminary. Aside from these changes the work goes on as usual. Baptist churches are all open. No building has been confiscated by the government. In all respects Baptist representatives have endeavored to conform to the laws and to accept their restrictions.

(NOTE.—For this informing summary of what is happening in Mexico, MISSIONS is indebted to Secretary Charles S. Detweiler of the Home Mission Society.—ED.)

Selling Japanese Girls into "Shameful Professions"

THE LONG negotiations between Japan, England and the United States over naval treaties and navy strength have drawn attention away from certain facts about Japan's economic life which should arouse deep sympathy.

According to a report in *The Trans-Pacific* the entire northern district of the main island of Japan has been severely afflicted with flood, tidal waves, deep snow, and other unfavorable conditions that have left it prostrate. For weeks famine has stalked the land and the coming of winter has brought intense misery. In one prefecture 22,423 out of 87,437 families are in dire want. In another more than 40,000 families out of 100,000 are suffering. More than 10,000 children are starving. In still another prefecture the number of underfed children was expected to reach 50,000 by mid-winter. Many have been subsisting on a diet of indigestible nuts with resultant digestive disorders. Many suicides are reported among the men. Conditions among the young women are appalling. According to a special despatch in *The New York Sun*, about 30,000 young women have been sold by their destitute farmer fathers on a commission basis to factories or into "shameful professions." Girls of salable age range from 16 to 23. Prices range from \$3 to \$300. The reporter says: "Farmers hereabouts actually celebrate over a bottle of Japanese whiskey when a girl baby is born, for she has a future cash value. This is something unheard of in almost any other Asiatic country, being paralleled only in the famine areas of interior China."

In spite of these conditions it is reported that 46% of the national revenue of Japan this year goes toward national defense in the form of army and navy ap-

propriations. However, a special session of the Japanese Diet late in November gave some consideration to farm relief. The Social Welfare Bureau in the Home Ministry has appropriated 110,000 Yen for loans and is making strenuous efforts to find employment for these women so as to stop their sale.

The Wandering Jew in the 20th Century

THE ancient legend of the wandering Jew had its 20th century counterpart in the story of 318 homeless Czechoslovakian and Polish Jews, all under 24 years of age, who for nearly two months late in 1934 sailed the Mediterranean Sea hoping to find a landing place. The strange plight of these wanderers reveals the unsettled condition in Central Europe. Seeking better conditions of living elsewhere than in their native land, these 318 Jews chartered a ship at Varna, Bulgaria, and sailed for Constantinople. The Turkish Government refused them permission to land. So they sailed for Greece expecting to settle on the little island of Syra, but the authorities allowed them to remain only 15 days. At Saloniki they were again refused permission to land. As a last resort they sailed for Palestine, but the British Government refused to admit them because of immigration quota restrictions. Whereupon they turned about and sailed for Constanta, Rumania. Here the authorities refused landing permits until the Polish Government consented to their return to Poland. When this consent was received a special train was chartered. Finally, late in the year these wandering Jews arrived safely back in Poland after two months' fruitless sailing the sea in seeking a new home. Latest reports are that the entire group has settled temporarily in Saleszezyki until certificates can be procured for legal admission to Palestine.

Remarkable Remarks

WE HEAR A LOT about "isms," but the single "ism" that has brought us to our present state is paganism.—*Edmund Melville Wylie.*



THE CHURCH IS BECOMING cumulatively less conscious of and less sensitive to the foreign missionary appeal.—*James Endicott.* (Is this so?—ED.)



MEN WILL NEVER find anything worth living for unless it is also worth dying for.—*H. H. Farmer.*

THE WORLD WILL NEVER be better than the men who inhabit it. One man living a brotherly life is worth a thousand lectures on brotherhood.—*Joseph Fort Newton.*



IF WE EVER DO GO TO WAR with Japan, you can make up your mind that American soldiers will be the targets of shot, shell and shrapnel produced by the munitions makers in the United States.—*Senator Gerald P. Nye.*

Wings Over China

By

DRYDEN LINSLEY PHELPS

He rode upon a cherub
and did fly; he soared
upon the wings of the
wind.—PSALM XVIII:10

By airplane Sherwood Eddy in China covers in a single day the same distances that heretofore have required weeks of river and sedan chair travel by missionaries

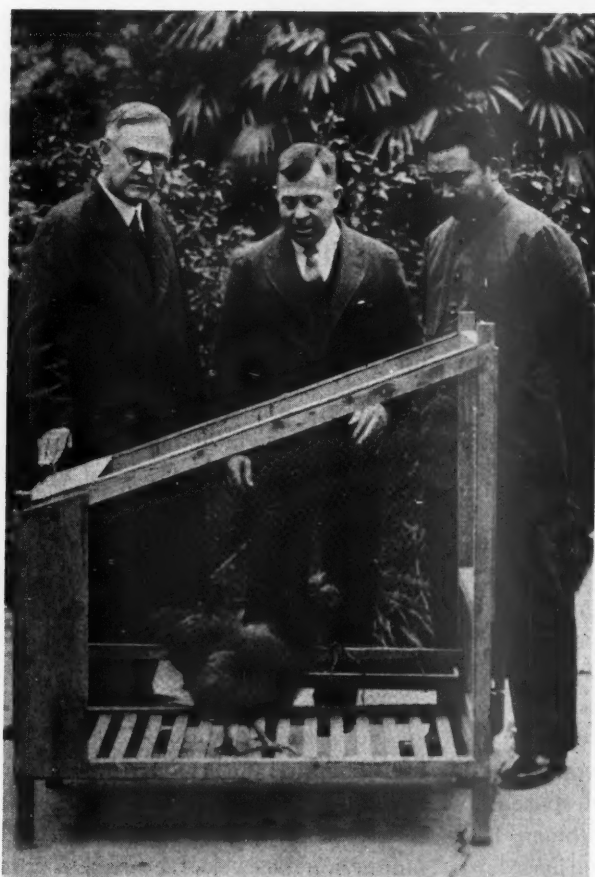
MODERN wings brought the restless energy of new ideas and the radiant power of God to 14,675 students of Chengtu, West China, when Sherwood Eddy came flying up through the chasms of the Yangtze a few days ago. Singular how light is the touch of Time on that amazing personality. He is today what he was 22 years ago when first I met him. Only the black hair has turned a little gray.

It was in 1912 and on a train near Madura in Southern India that I happened to glance down the aisle.

"Isn't that Sherwood Eddy?" It was.

Four years later a group of undergraduates from Harvard, Yale and Princeton sat on the knoll at Northfield where Dwight L. Moody carved the initials of God on many a heart. But now it was Sherwood Eddy doing the engraving. He was answering questions scrawled on paper slips. I was nearing the end of my college course. An attractive offer to enter business had just fallen into my hands. So I wrote:

"Wouldn't it be better to go into business, make enough money to support three or four missionaries, than to go myself—just one?"



FOR THIS PICTURE MR. PHELPS HAS SENT THE FOLLOWING CAPTION

Sherwood Eddy, Frank Dickinson of West China Union University, General Têng and the Hen. Mr. Dickinson has taken his two friends to see The Lady (Rhode Island Red but not a Communist!). The average Chinese hen lays 80 eggs in one year. This hen laid 212 eggs in 354 days. Sherwood Eddy ate the 211th and the 212th one morning for breakfast. The hen had nine days to complete a year when the photograph was taken and thus make an All China Egg Laying Record. The hen is half Chinese and half American. Good results when the East meets the West. Page Rudyard Kipling!

"No!" came back the instant crisp reply. "If you went into business, you might never make enough to support a single missionary (laughter). On the other hand you might become so selfish that you wouldn't give your money. . . . Better go yourself!" I did.

Years passed and one day we met again where the California surf races up the white sands at Asilomar. There shone from his dark eyes the same passionate earnestness. He personified the same quenchless energy.

"Sherwood, tell me about it," I asked.

"I've never had an hour of shadow between my life and God. Oh yes, I've had trouble, disappointment, failure. But always I've known He was there close to me. . . ."

It has been wonderful to watch this gay-hearted, dauntless crusader of God go cutting his swathe about the world, puncturing shams like Cyrano, winging the gospel like Xavier. Three times he resigned from the Y.M.C.A. so that he might be free to think, to talk, as God willed, unshackled. But all honor to the International Y Committee! They knew Eddy was worth more to them than weighted subscriptions. They wouldn't look at his resignation. He is "Secretary for Asia" now.

At a certain great student gathering years ago he suddenly discovered the students were thinking, feeling, in new terms. He paused, listened, caught the significance of the new drift in youth's attention. From that hour he was their spokesman and champion again, interpreting their personal and world problems in the matchless language of God. So Eddy grows.

"How did you get started with these traveling seminars," I asked him the other day.

"Fifteen years ago I was wretched with hay fever. I felt useless. 'I'll go to Europe; I'll go to England,' I said to myself. I went. That summer I met all sorts of people,—men and women who were doing things. At the end of the summer I said to my friend Toynbee: 'Next summer, if I should bring back a group of friends, would you grant them the same privileges you have given to me?' 'Certainly,' he told me. That's how my seminars began."

The plane that brought Sherwood Eddy from Hankow to Chengtu in one day (amazing winged swiftness compared to the several weeks' crawl of river boats) had hardly perched its claws on the field before the 20 addresses he gave in seven days began. As a result 552 students have agreed

to study the life of Jesus for three months; 285 stood to declare their purpose to follow Jesus—among them Wang, former Chairman of the Students' University Athletic Association, member of a fine Chinese family, now a fourth-year medical student. But great audiences jammed to the doorsills were not all.

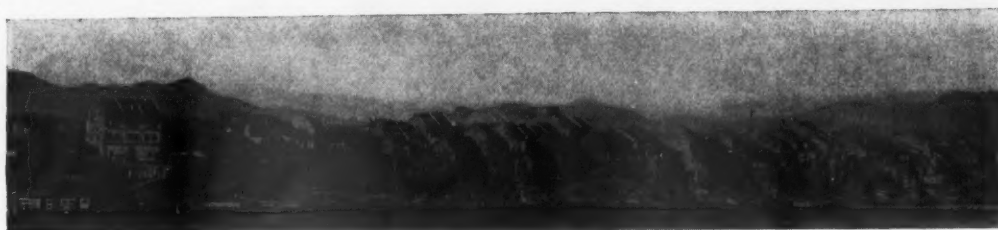
"Let's go upstairs to a bedroom where it's quiet, with no one else around," said powerful General Têng Hsi-hou to Eddy after a big luncheon of many guests. "I want to talk to you alone."

Up there Eddy spoke to the Szechuanese general with the same utter frankness with which he had spoken to the students.

"Of all the provinces I have visited," said Eddy, "Szechuan sells the most opium. Look at this package I bought on the street myself. Szechuan has the worst government. Szechuan has the most soldiers. They don't fight the Communists, they fight the peasants. Szechuan has the most taxes, the most squeeze. I call it ROBBERY OF THE POOR." Têng listened, acknowledged that it was all true.

This isn't the first time this Chinese general has listened to Christian frankness. There is a little China Inland Mission lady. She's well on in years now. From the time Têng was a little fellow she has talked to him as he stood respectfully before her. And whenever he goes to her city he calls upon her "to receive her words"—fearless, arrowed words of challenging justice. And Têng is a good man, as good as a man can be in the seething Chinese maelstrom who is not an open follower of Jesus of Galilee.

Vibration shakes the windows of my college study. The plane flying near the campus and low under this Szechuan ceiling of clouds, is carrying Eddy away to other cities, to thousands of other eager Chinese students in Chungking, Changsha . . . four months of it, five, six hours of it every day. What a pace! The superb energy of God makes it possible.

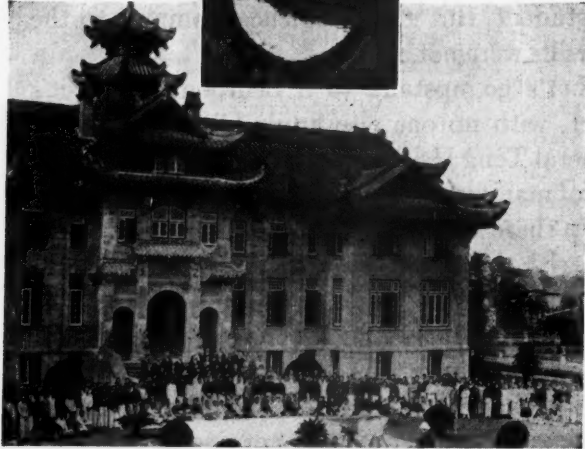
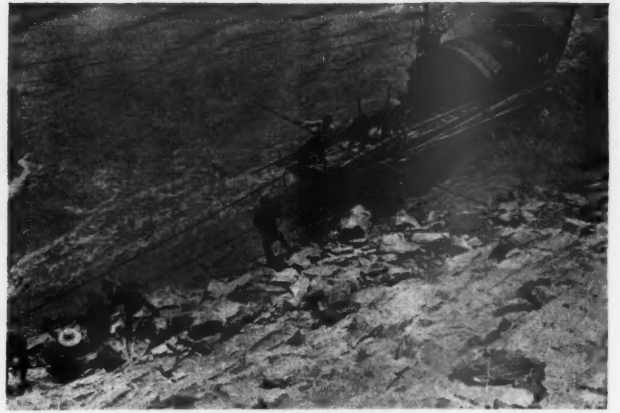


ALONG WEST CHINA'S MIGHTY RIVER

*Typical canal
bridge and the
main building
of the Union
University in
Chengtzu, West
China*



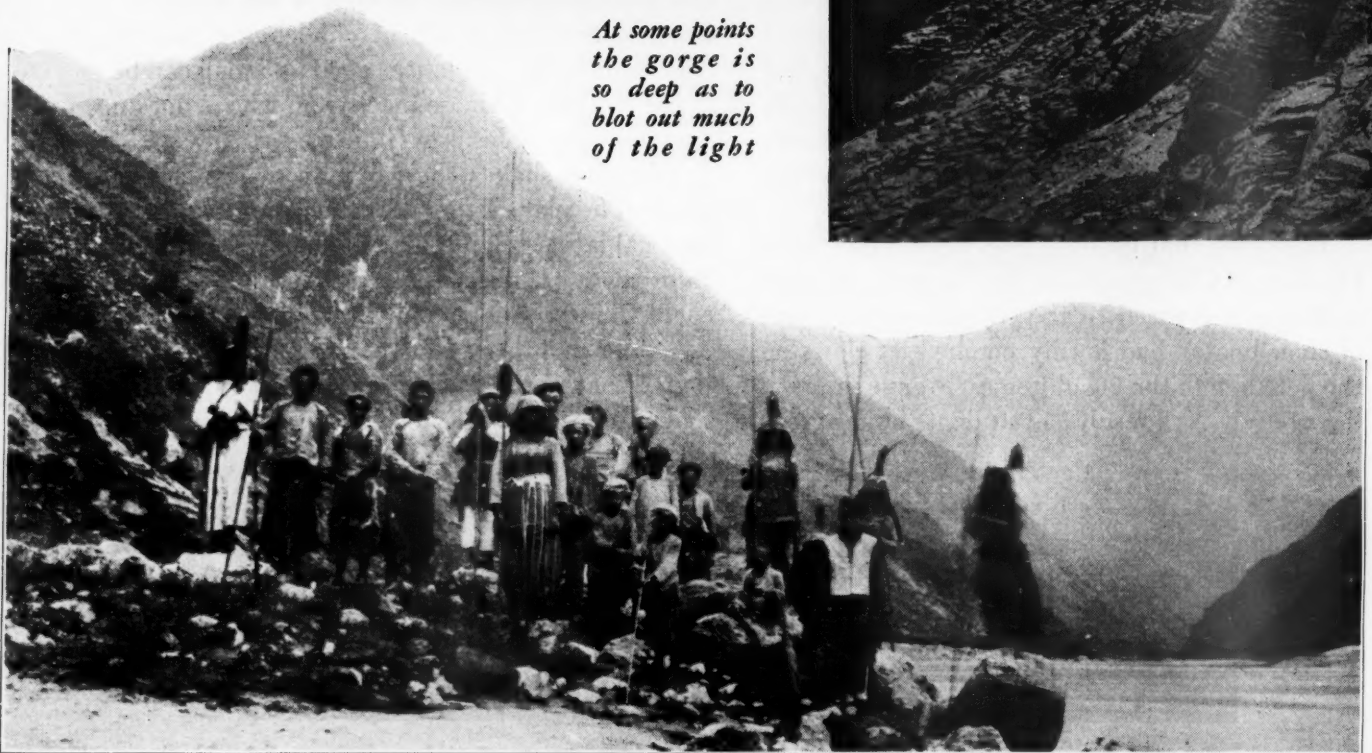
*An anxious
moment for
junkmen in
trying to
land their
cargo along
the Yangtze*



*Travel by
raft on the
Yangtze in
West China,
from Yachow
to Kiating*



*At some points
the gorge is
so deep as to
blot out much
of the light*



Yangtze River people on the river bank with majestic scenery all around them

Held Up Twice— —By the Same Bandits

The thrilling account of a journey up the Yangtze River in West China which a missionary made in order to bring back his sick wife, and how he was held up by bandits on the way and again by the same bandits on his return trip

By CLARENCE G. VICHERT

THIS past year we came to know for the first time the fear that the mighty Yangtze River can inspire. For the Chinese it is their "Ole Man River." Mrs. Vichert was sick in Kiating and a telegram came to me in Suifu to come to her immediately.

In a few hours a boat was procured and our trip up river began. We had gone only a mile or two when heavy rains prevented the trackers from going on. We tied up for the night and went to sleep hoping for fair weather. The next morning we found the river rising rapidly and more rain in the offing. The trackers determined to go on and despite the high water we made fair progress until we encountered a real cloud-burst. Once more we had to tie up and wait. The river kept rising and soon we saw evidences of destruction. Smashed boats, parts of houses, limbs of trees, and other wreckage floated past us.

The boatmen and I were most anxious to go on because we were in the midst of robber territory and there was no way of protecting our things. Our desires were frustrated by the river and we were forced to stay at a robber village. A number of other boats were caught in the same predicament and all were uneasy about what might happen.

Just at daylight next morning we were awakened by shouts, the tramping of feet, and shots. Before I could get out from under my mosquito net the bandits were upon us. When the fray was over the casualties amounted to three killed and two wounded. After the bandits had taken their departure we bound up the wounded and sent them down to Suifu to be cared for by Dr. C. E. Tompkins. All the bandits (there were 14



Clarence G. Vichert and Dr. C. E. Tompkins photographed on a previous trip on the Yangtze

of them) had revolvers, and the accuracy with which they used them indicated a long familiarity with these weapons of European culture.

Our journey up river continued to be slow. The high water had washed away the trackers' paths and much of the time the boatmen had to pole or pull their way past partially submerged fields and woods. Three days later we arrived in Kiating, and the morning after our arrival we started back for Suifu with Mrs. Vichert under the care of Dr. J. E. Lenox.

A few hours out of Kiating we met our first trouble. Soldiers stopped us and insisted on taking a look at our boat. When they released us we pushed off from shore, got caught in a rapid, slid into a whirlpool and then our rudder stuck. The next few moments we seemed to be on the axis of the world. Land and water spun around us. A

cross current caught us. Finally we were shot out into mid-stream and into quieter water.

At noon we were again stopped and this time conditions looked serious, for we were told that civil war had broken out and all traffic on the river had been stopped. We called on several officials and finally got a pass. Once more we started off, but our delay had been a costly one, for we were forced to tie up for the night at the identical place where we had met robbers on our trip up river. Nothing could be done because it was too dark to either go on or go back. An hour or two before daybreak our friends the bandits reappeared. They came on our boat. When they were informed of who we were and how we were, they left for other fields of conquest!

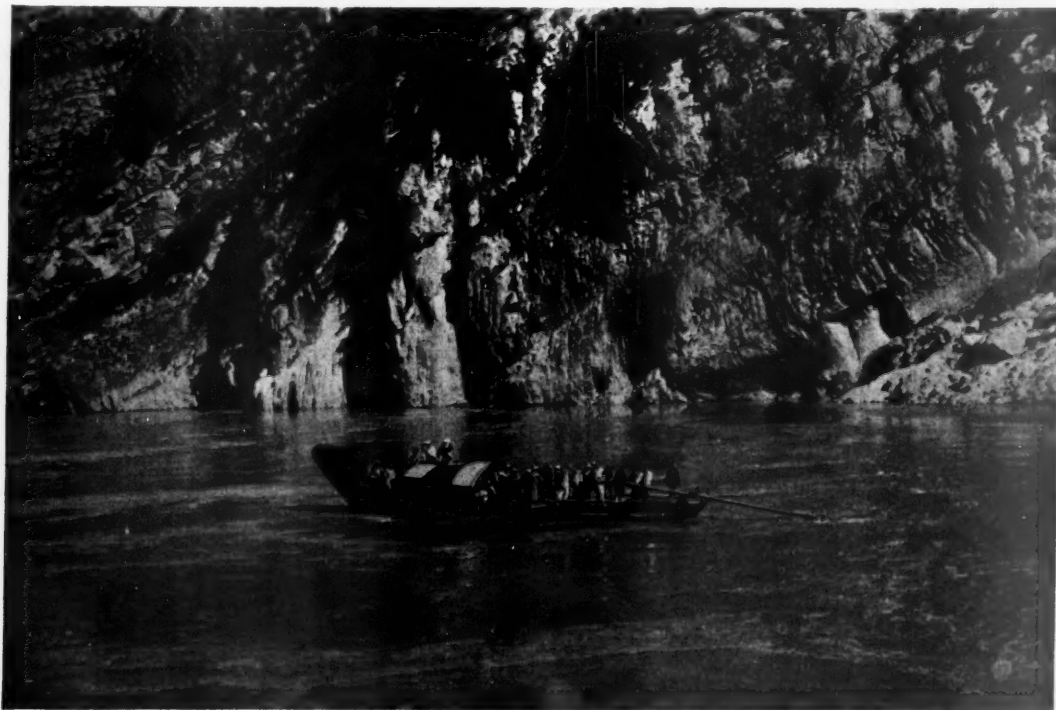
Breakfast time found us in Suifu, but not the Suifu we had left, for the streets were almost deserted. The military press gangs had been at work and all available men had been forced to carry loads for the soldiers. We had considerable difficulty in getting to the foreign compound.

The city remained terrified and still until most of the soldiers had gone on toward Kiating. The withdrawal of the soldiers left the bandits free in the country. On the day we arrived in Suifu the bandits attacked and looted Ngan Bien, one of our most progressive out-stations. Our school and

chapel were looted and our leading deacon killed. There was one flash of humor in the raid that brightened an otherwise black day. The bandits found our mission organ in the chapel. Not knowing what to do with it, some said, "Smash it." Others said, "Steal it." Finally one of the robbers stepped up and said, "Let's sing." He opened the organ and began to play while his comrades entertained the terrified populace with solos, duets, and choruses, from Chinese stage music.

The intense heat in Suifu aggravated Mrs. Vichert's illness and caused us to decide to go to the hills. At first the change had the desired effect. We were just beginning to look forward to a quiet, happy sojourn when Mrs. Vichert came down with malaria. The fever caused the premature birth of our child. Drs. C. E. Tompkins and Emily Bretthauer and a nurse, Miss Tang, did all they could to save the child, but without avail. He was born early in the morning and he died in the evening of the same day. The next morning we buried him on the highest point of the hills.

On looking back over the experiences of the year we confess our amazement at their variety and their significance. We have been taught much about people, about nature, about life, about death and we are profoundly grateful. We look forward eagerly to more years in China.



A Chinese junk drifting rapidly in the swift Yangtze current

FACTS AND FOLKS

The 50th anniversary of the ordination of Dr. Rivington D. Lord and of his pastorate with the First Baptist Church of Williamsburg, Long Island, N. Y., was enthusiastically celebrated in the church on Sunday afternoon, January 13. (See MISSIONS, February, 1935, page 86.) Dr. S. Parkes Cadman, widely known radio preacher, gave the anniversary address. Congratulatory messages were brought by representatives of the Northern Baptist Convention, the Home Mission Society, Hillsdale College, Union Theological Seminary, Long Island Baptist Association, New York Federation of Churches, and the Federal Council of Churches, with all of which Dr. Lord's ministry has been associated. The Home Mission Board sent a specially prepared message of congratulation and appreciation of his long and useful service to the denomination.



A radio broadcasting station has been erected in Shaohing, East China. The doctors of the Baptist Mission Hospital have been asked to give health talks over the radio every week. In return they will each week also be given a free period for religious services. Health talks—religious radio services—this is indeed a changing China!



The recent dedication of the beautiful and commodious Protestant church at Matadi, Belgian Congo, was a momentous occasion. It is located on the chief avenue leading from the European to the native city, but within the native city. Built on a rocky hillside, Dr. Catherine Mabie writes that it might well be called the Church of the Rock. This building has a

News brevities reported from all over the world

Missionary Oddities

Number 8

THE DEAD SPEAK

A FEW days ago I was riding along on my bicycle on a seventeen-mile trip to my camping place. It was noon. The sun was pouring its all-penetrating glare all around, fairly blinding me. In a small village I stopped to inquire my way and the people greeted me with eagerness.

After a little while my path took me out into some rice fields. Beyond the fields I came to another village. Just before reaching it I passed a Christian cemetery and I noticed a newly erected stone. On it in crude Telugu letters were inscribed these words:

AKKAYYA
80 Years Old
Went to sleep
in the Lord

What a testimony that is! Hundreds whose lives are filled with misery and despair pass that way . . . and read.—*Thorlief Wathne*, Ongole, India.

seating capacity of more than 1,500. The Swedish Missionary Society is responsible for work here.

Shaw University, Raleigh, N. C., now an independent Negro college under President W. S. Nelson, has entered upon a new chapter in its inspiring history. Enrolment has been increasing and the scholastic rating strengthened. President Nelson is directing a special campaign to raise \$70,000. The history of Shaw University began when the Home Mission Society commissioned Dr. Henry Martin Tupper as a missionary teacher among the Negroes of the South. Dr. Tupper began his work by gathering the people in humble cabins and groves and instructing them in the Bible. On December 1, 1865, he organized a simple class in theology which was the real beginning of the great Shaw University of today. The spirit of Dr. Tupper is best expressed in an inscription in memory of Dr. Tupper: "He counted not his life dear unto himself that he might lift Godward his brother."



Two of the great Karen mission fields, Bassein and Rangoon, Burma, have become independent of the guidance of the Mission and will carry on alone, according to a report from Dr. C. E. Chaney. "These two fields," he writes, "represent two Associations, 370 churches, a membership of 30,000 with a constituency of three times that number. They have hundreds of country schools enrolling thousands of pupils, and in each station headquarters there is a large high school. All the material equipment has been paid for by the Karens. Of course we shall need Karen missionaries for years to come in the more backward sections, but this is a great forward step."

This is not a story of the Lost Tribes of Israel but of a vanished tribe of Indians

The Lost Tribes

By COE HAYNE



The Brothertown Indians of Wisconsin, survivors of the lost tribes, who returned greetings to their kinsmen in New England

The chronicle of the Brothertown American Indians and their trek from New England into New York State and finally to Wisconsin, where they eventually lost their identity as a people

FROM the top of the attic stairs of her little home on the shore of Lake Winnebago my hostess brought the book of her people.

"Some antique hunters came to our village," she said. "They asked me to sell this record book to them. I would as soon part with my life."

Mrs. Lura Fowler Kindness has lived to see many changes take place in the fortunes of her people, the Brothertown Indians of Wisconsin. But the decades are few over which her memory reaches compared with the long history of her people that the records yield. This Indian woman, who obligingly assisted me to gather some of the facts recorded in this story, is a direct descendant of Hermon Garret (Wequashcuk), a famous sachem of the Niantic Indians. There are no Indians living whose tribal relationships with the whites can be traced farther back into American history than can hers. From her doorstep in

Brothertown, Wis., begins a trail that takes one back in imagination to the days when the acquisitive colonist began his sad dealings with the red man. Only here and there was this trail of tears relieved by a show of human sympathy, a deed of kindness, a reaching forth of the hand of brotherhood by a multiplying white race toward a vanishing people.

Our story has to do with two Indians, Samson Occom and David Fowler, two friends as close as David and Jonathan.

One day in 1743 there came to the doorstep of Eleazar Wheelock, a Congregational pastor at Lebanon, Conn., a Mohegan Indian youth, named Samson Occom. He desired to remain with the minister a few weeks in order to obtain enough knowledge to read the Bible and explain some of its passages to his people. The Mohegan was a recent convert in the Great Awakening



Mrs. Lura Fowler Kindness, holding the ancient record book from which Coe Hayne compiled the facts in this article

under George Whitefield, famous evangelist from England.

Samson Occom proved to be so apt a pupil that his sojourn with the pastor was extended to four years. He was prepared to enter Yale College, but could not enter because his eyes failed. So he went

as a missionary to the Montauk Indians on Long Island, among whom he had already formed acquaintanceships through fishing trips. He established a school for them and made his home with an Indian who had the English name of James Fowler. In the Fowler home was a daughter, Mary, with whom Samson promptly fell in love. Shortly thereafter he married her. In that home, also, was David Fowler, who became his friend.

In 1759 Samson Occom was ordained to the Presbyterian ministry with the intention of becoming a missionary to the Cherokee Indians. But because they went to war against the whites, his plan was frustrated.

In May, 1763, Samson Occom and David Fowler, as missionaries under Congregational and Presbyterian auspices, went on horseback into New York State to the country of the Mohawk and Oneida Indians. David returned with three Indian boys for the Charity School conducted by Eleazar Wheelock at Lebanon. For several years David Fowler went back to the Oneidas to teach school. During these extended sojourns he wrote frequently to his friend, Eleazar Wheelock. His English was graphic as may be seen in the following portions of two letters written in 1765, in which he expressed his longing for a wife:

I have been treated very kindly since I came to this place. . . . I find it very hard to live here with-



The old Narragansett Indian meeting house at Charlestown, Rhode Island

out the other rib. . . . I believe I shall persuade most of the men to labour next year. They begin to see that if they cultivated their lands, they would live better than they now do by hunting and fishing. . . . It is very hard to live here without the other bone. I must wash and mend my clothes, and cook all my victuals, and wash all the things I use. This is exceeding hard. I sha'n't be able to employ my vacant hours in improving their land as I should if I had a cook.

On July 26, 1766, David Fowler set out from Lebanon with Hannah Garret, who had been attending the Indian Charity School, to visit her parents in Rhode Island. She was an Indian girl of distinguished lineage, being the descendant of Hermon Garret, the Niantic sachem to whom reference already has been made. She had consented to marry David. He was accompanying her to her home for that purpose. After the wedding, the couple journeyed to Montauk, Long Island, to visit David's parents. The Congregational minister, Eleazar Wheelock, had clothed the bridal pair and had furnished much for their housekeeping. So they set out for the Oneida country "with a good pair of horses, a horse-cart, clothing for two years, a set of carpenter's tools, and some necessities for housekeeping."

During the same year Samson Occom was sent to England, at the suggestion of George Whitefield, as "a living sample of well-directed endeavors to Christianize the Indians." His public appearances created intense interest wherever he went. As a public speaker he won the respect of all classes. The leading pulpits of the different denominations in England, Scotland, and Wales were open to him. Lord Dartmouth became his patron and president of the Board of Trustees of the funds contributed for Wheelock's Indian School at Lebanon. He secured a contribution from King George III for the advancement of the Christian education of the American Indians. His pleas for assistance netted \$60,000. When the school was removed to Hanover, New Hampshire, and there established as a college it was named Dartmouth after its distinguished patron.

When Samson Occom returned to New England he joined other Indians, among whom was his friend David Fowler, in leading large migrations of destitute New England Indians from their little reservations in Rhode Island, Con-

necticut, and Long Island to the Oneida section in New York. A large tract was obtained from the Oneida Indians by treaty. The Stockbridge Indians of Massachusetts joined in this movement, which began in 1776 and culminated in 1795.

The new settlement in the Oneida country was called Brothertown and was composed of the remnants of six New England tribes: the Narragansetts (Charlestown Indians) of Rhode Island; the Stoningtons or Pequots of Connecticut; the Mohegans, Farmingtons and Niantics, also of Connecticut; and the Montauks of Long Island. Under the guidance of intelligent Indian men, Brothertown formed laws to govern its inhabitants. Because the community was made up of refugees and because a welcome had been extended by the Oneidas, the name unanimously chosen for the town was highly appropriate.

However, the Brothertown Indians did not long enjoy undisputed possession of the land allotted to them. Through sharp practices white farmers acquired long term leases. Before 1810 the white men were occupying half of the tract. The operation of Indian-made laws often conflicted with the laws of the State. The proximity of white settlements and the easy acquisition of alcoholic liquors had their deadly effects. As early as 1817 the Brothertown Indians began to seek another home. Disappointed in an Indiana venture, they joined the Stockbridge Indians in the purchase of two million acres from the Winnebago and Menominee tribes of Wisconsin but were prevented from taking possession of the tract. After ten years of uncertainties, the Brothertowns, with government sanction, were given a tract of land composed of one township (23,040 acres) on the east side of Winnebago Lake. To the Stockbridge Indians was allotted an adjoining township. In 1839 the Brothertown Indians became citizens and attained title to their lands in fee simple. During the subsequent years they gradually lost their identity as a people. Many have intermarried with the whites. Lonely graves mark their one-time abiding place. Their homesteads have passed into the hands of the whites.

Thomas Commuck, a Brothertown Indian, historian as well as a pioneer, wrote in 1890:

Here in Wisconsin we have taken our last stand in Calumet County trying to imitate our white breth-

ren in all things except their vices. Here we have resolved to meet manfully that overwhelming tide of fate which seems destined in a few years to sweep the Red Man from the face of existence.

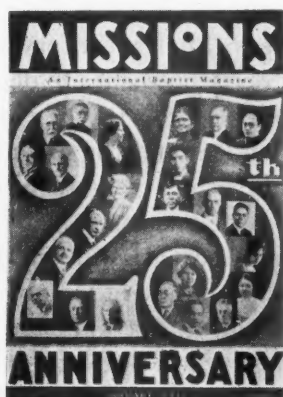
After a century and a half of separation the Brothertown Indians of Wisconsin communicated with their red kinsmen in New England. They were the remnants of the six tribes that still reside on or near their ancestral lands in Rhode Island and Connecticut, territory from which in 1676 King Philip and his dusky warriors had been driven out. In July, 1934, a large number of New England Indians responded. They had gathered at the old Narragansett church in Charlestown, R. I. Some wore the old-time regalia in honor of their ancestors. Here they framed greetings to be sent to their kinsmen in Wisconsin. Several representatives of the Rhode Island Baptist State Convention were present. "In behalf of the Indians in the east in general, we send tribute," said the Narragansetts in a message adorned by such words as "fellowship" and "brotherhood."

A month later (August, 1934), at the invitation of the Wisconsin Baptist State Convention,

a score of Indians met with more than 1,000 whites at Brothertown, Wis. The meeting was held in a grove on the east shore of Lake Winnebago, near the old-time landing place of the Brothertowns. Here they received the message from their brothers on the Atlantic Coast. In reply they sent the following:

We wish to acknowledge your kind and courteous greeting, which was delivered to us, the few remaining members of the Brothertown Indians, upon this the 100th Anniversary of the founding of the Baptist church in our present state, Wisconsin. In the acknowledgment of your welcome greeting, we, the Brothertown Indians, regret that you could not have met with us upon this memorable occasion. As brothers and sisters to you, and to members of the Narragansett, Mohegan, Pequot, Montauk, Niantic and all tribes of the New England states, we take this opportunity to return to you our most hearty greeting. That this renewed friendship may be maintained and fostered throughout the future years is the wish of your sincere friends, the Brothertown Indians.

Thus was celebrated the founding of the first Baptist church in Wisconsin.



★ Read again on page 129 the tributes to MISSIONS by appreciative subscribers. If you concur in their sentiments, then renew your subscription promptly when it expires. At the same time (or better still, do it now) send along another dollar for a subscription to a friend.

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YOU DO WITH

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NEW YORK CITY

With a Blinding Flash They Awoke Me at Midnight

The concluding instalment of Dr. W. H. Bowler's narrative of his long summer itinerary in Europe. During the course of his travels he crossed and recrossed 18 frontiers

By W. H. BOWLER

EUROPE is a continent of so many small nations that one can scarcely move about at all without traveling through countries other than one's own. During my journey last summer there were days when within 24 hours I traversed as many as four different countries. This required four passport examinations, four customs inspections, and the securing and expenditure of four kinds of money.

These regulations, growing out of exaggerated nationalism, set up barriers between nations. More than that, they create endless friction. As a result of my crossing so many frontiers in Europe, certain words have taken on new significance. Some of them arouse in me new alarm. All the words current in describing the present-day political situation in different parts of the world and particularly in Europe, such as suspicion, envy, fear, hatred, have become more meaningful.

During night travel on a sleeping car I would be awakened in the middle of the night by an officer who demanded my passport. He would throw his flashlight on my photograph in the passport. Then he would turn his flashlight upon my face to assure himself that I was the rightful possessor of the passport. It is not a pleasant experience to be aroused from sleep in a dark railroad compartment and have one's eyes blink in the sudden glare of a brilliant flashlight. Another



Dr. W. H. Bowler, photographed by the ship's photographer as he was about to board the S.S. Bremen for the return journey to America. The prospect of soon being home again has brought a look of wistful anticipation to his face

officer would come along and demand that I give an account of all the money I was carrying across the border. Still another would examine my baggage. Of course this same treatment was meted out to all who were crossing the frontiers.

One can readily imagine the ill-will generated by such annoying regulations. Apparently each nation is suspicious of anyone from another nation who wishes to come within its territory, and is equally suspicious of one who wishes to depart and go to another country. Such travel experiences make it easy to understand the extent to which nationalism is creating fear, suspicion, envy and hatred among the nations.

Some of the most serious situations have their roots deep in past history and are of long standing. Others have grown out of past wars and the injustices following those wars. Still others are due to injustices that were written into modern peace treaties, and particularly the Treaty of Versailles following the World War.

The most exaggerated, and to me the most ridiculous case of envy and hatred which came under my observation was that between Poland and Lithuania.

The tour of Poland by Dr. W. O. Lewis and myself was to conclude at Warsaw, where we were to have a Sunday night service. On the following Monday we were scheduled to conduct a conference in Kovno, capital city of Lithuania.

Normally the distance could easily be covered in a night's ride on the train. We arrived in Warsaw Saturday afternoon and went to the railroad ticket office to arrange for the necessary tickets and sleeping car arrangements. The ticket office informed us that Polish trains were not allowed to cross the border into Lithuania. Moreover, even if we went to the border and there left the train, we would not be allowed to cross into Lithuania. We were given to understand that by no direct railroad route could we reach our desired destination in Lithuania.

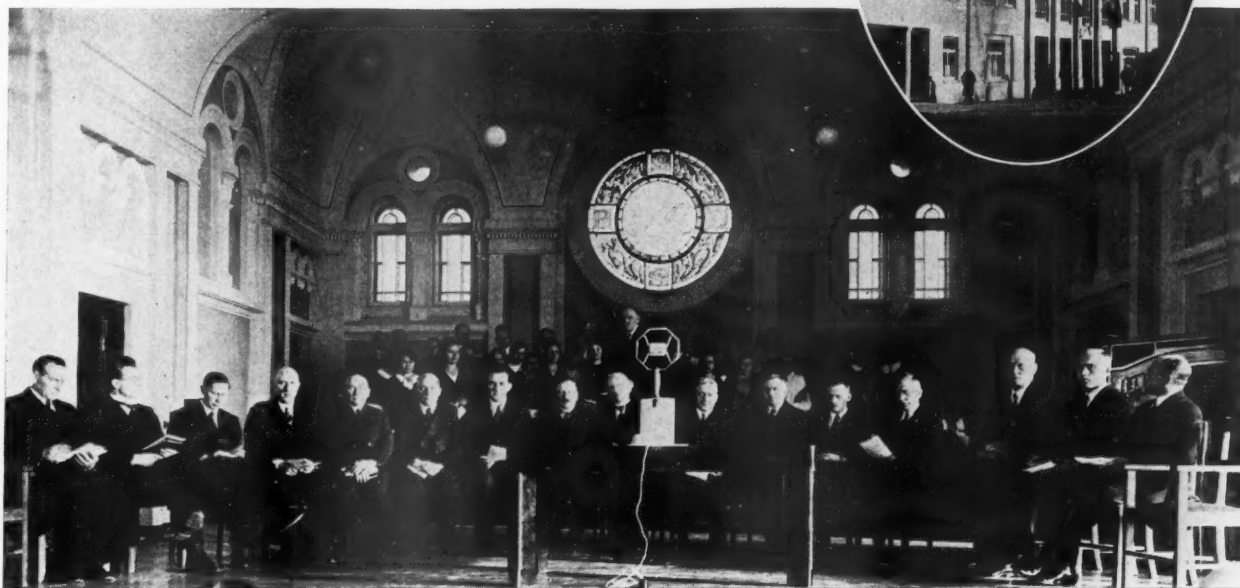
We then inquired at the ticket office of an air line as to whether we could make the trip on Monday from Warsaw to Kovno by airplane. We were again told that airplanes were not permitted to cross the borders between these two countries, and that the only way to reach Lithuania by airplane would be to go into some third country and from there into Lithuania.

Then we thought of trying to change the date of our conference in Kovno. So we went to a telegraph office to see about sending a telegram. Once more we were informed that telegrams could not be received in Poland for direct transmission to Lithuania. The only way to get a telegram through would be to wire some friend in another country and request him to relay the telegram to Lithuania. We discovered we could not even send a special delivery letter direct into Lithuania.

Finally, after these exasperating inquiries, we were compelled to take a sleeping car out of Warsaw to the Free City of Danzig. From Danzig we went by airplane into East Prussia. Here we boarded another airplane which carried us across the border into Lithuania. Thus we reached our destination in time for our conference.

During the hour that we spent in Danzig that morning I was told of an incident which reveals the hatred between the German people of Danzig and the Polish people. One of our Baptist pastors had entered a drug store and called for a bottle of medicine. The medicine was wrapped and laid upon the counter and the pastor gave the druggist the money. As the pastor was gathering up the change from the counter he remarked that the medicine was for one of the

New Baptist church building in Riga, Latvia. On the platform are the Lettish choir and invited guests at the recent dedication exercises. See also page 154



Polish parishioners on his field. Immediately the druggist seized the medicine, gave back the money and declared that no medicine from his drug store could be had for use in a Polish family. He said, moreover, that if he permitted a Polish family to have medicine from his store his own license as druggist would probably be cancelled.

Occurrences such as these tell the story of hatreds that are smouldering just beneath the surface. It is not pleasant to contemplate what will happen if they burst into open flame.

Lithuania, our destination from Danzig, happens to be one of the countries in which Baptist work is the newest and weakest. The few churches in existence there were started in the face of serious difficulties and under trying circumstances. I shall long remember my experiences in going to the meeting place of the little Baptist church in Kovno. The pastor piloted Dr. W. O. Lewis and me from the business section of the city out into the factory district. Turning off the street, we were led through a narrow alley and from the alley into an enclosed court. A doorway off the court was opened and we descended into the basement. We wandered around in the passageways of the basement until we finally came to a little underground room. The lights were dim. It was chilly and the dampness was very penetrating. In this little room the Baptists and their friends had assembled for our

meeting. We were distinctly reminded of the catacombs of Rome. Afterwards we learned that often the Baptists themselves speak of this as the "Church of the Catacombs." We were assured, however, that this was the very best meeting place which the struggling little church could afford.

Since my return home, a letter has come from Rev. John Inkenas, a devoted missionary in Lithuania. After receiving his training in America he went back to his own people, a strong and able leader. The following paragraph from his letter indicates some of the limitations under which the Baptists in Lithuania are carrying on:

Sunday school and young people's work interests me very much. Here again it was our privilege as Baptists to lead the way. Last fall we prepared a simple manual for Sunday school teachers. We have no publication plant and so it was typewritten and multiplied. It is in the form of a quarterly magazine and contains topics and suggestions for Sunday school workers. Such literature as well as the Sunday school work itself is a novelty in this country among the Lithuanians. Strange as it may sound, until recently even the Reformed Church with about 10,000 members, knew little and cared less about regular Sunday school work. It was only by chance and from devoted mothers that children acquired what religious knowledge they had.

What a challenge these dangerous frontiers in Europe are to Christian America. The words to



The so-called "Church of the Catacombs" in Kovno, Lithuania



The Bethel Baptist Theological Seminary in Stockholm, Sweden. Founded by Dr. K. O. Broady in 1866, it has sent hundreds of graduates into the ministry in Stockholm, in the United States among the Swedish Baptist churches, and on Swedish mission fields abroad

which I have been referring are horrible words, a menace to the peace of Europe and therefore of the world. The evil emotions for which these words stand must be wiped out and the surest way to wipe them out is to substitute for them the great words of love and brotherhood in the gospel of Jesus Christ.

Thus geography and race account for certain

ominous situations in Europe and are responsible for some of the threats of war. The dangers of nationalism have been enlarged and intensified. Each nation has its own language, its own monetary system, and its own set of rules affecting contacts with people of other nations. Often such regulations seem to be merely the result of envy and suspicion. Because they have this effect upon travel they naturally breed more envy and suspicion. Thus the vicious process grows.

Fortunately, I saw evidence in Europe that these evil emotions can be wiped out. Love and brotherhood can be enthroned in their place. On the last day of the Baptist World Congress in Berlin, the Baptist delegates who had come from the countries to which I have been referring, were invited to lunch together. The invitation was extended by Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance. I was privileged to be at that luncheon and to participate in the delightful period of fellowship that followed. There I saw Baptist delegates from Poland and from Lithuania mingling together in the finest Christian fellowship. I saw them sitting side by side in the same conference room and at the same luncheon tables, looking into one another's faces with smiles of friendship. When nations on both sides of dangerous frontiers become genuinely Christian, such dangerous frontiers will pass.



Typical Baptist congregation on one of the frontier fields in Eastern Poland. Dr. Bowler's visit to this section of Europe was described in December issue

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



Exhibit of farm produce from the Brooks House Farms at Hammond, Indiana. Read again the article, "Finding God among the Cabbages," in Missions, May, 1934, page 268-270

They Ate Many Tomatoes and Other Vegetables

The Brooks House gardeners met recently at the Christian Center building in Hammond to discuss the success of the farming activities during the past summer and the possibilities of the future. More than \$100,000 worth of produce was taken from the gardens. Individual families have reported from 100 to 450 cans of tomatoes, beans, beets, peas, etc., besides large quantities of potatoes, corn and other vegetables consumed. Late September rains were responsible for the fine results after an unfortunate dry season.

All of the gardens were graded during the summer. In this man-

ner those who deserve gardens next summer will be determined.

The Brooks House Farmers' Association will be organized to promote the future of the garden movement. The officers will be elected from the active gardeners of this last year. Much interest was shown in such an organization and it is sure to become something worth while.

The Community Gardens for the unemployed, the Brooks House Church Fellowship, The Bethany Children's Home, Emergency Relief Hotel for single, unemployed men, are only a few of the movements that have grown out of the work at Brooks House. Thousands upon thousands of children and young people have come under the

influence of this institution during the last 15 years. It would be interesting to hear the testimonies of the many, who through the varied ministries of Brooks House have been led to make the most of their lives, and have become useful, active, Christian citizens of their communities.

High Rating for Three Negro Colleges

During the past year 900 students were enrolled in Atlanta University. Of these, 80 were engaged in graduate study, 300 were enrolled in the Laboratory School, and the others were divided nearly equally between Morehouse College and Spelman College. Five years ago these three institutions,

located on virtually adjoining campuses, affiliated. Morehouse College, founded in 1867, became the undergraduate college for men and Spelman College, the first collegiate institution exclusively for Negro women, became the under-

graduate college for women. Atlanta University, after 60 years as a co-educational institution, became the graduate school. Each of the three has received the coveted "A" rating from the Southern Association of Colleges.

Preparing for a Mission Centenary

Report of the annual conference of the Bengal-Orissa Mission which is to celebrate its 100th anniversary next year

MRS. ETHEL N. ROADARMEL

THE Annual Bengal-Orissa Mission Conference, November 22-28, 1934, was attended by 30 missionaries and 18 children. All were entertained in the three missionary bungalows in Balasore.

The Centenary Committee reported plans for the 100th anniversary of the Bengal-Orissa Mission which will be observed in 1936.

Rev. E. C. Brush, chairman, gave a hearty welcome at the first session to the Berg and Roadarmel families who had just returned from furlough. All present expressed the hope that the churches at home will return Miss Ruth Daniels in 1935; and the three families and two single missionaries who in 1935 go home on furlough.

A spiritual tone was evident throughout. Devotional periods were led by Rev. W. C. Osgood, Miss Naomi Knapp, Mrs. Ruth Berg and Mrs. Grace Howard. Mr. Osgood called our attention to the motive, the method and the goal of evangelism as shown in the life of Jesus. He had a profound sense of the presence of God and a compelling vision of the Kingdom of God. For Him everywhere people were more important than things. Miss Knapp spoke on "The Forgetfulness of Jesus." He pleased not Himself. If anyone would be like Him let him forget himself, live by the spirit of sacrifice, and walk His

way with Him. Mrs. Berg reminded us of our inheritance from the early pioneer missionaries. We need to drink from the wells of faith, endurance, zeal and prayer.

Three evening services of an inspirational nature were held in the Balasore church and were open to the Indian community. Rev. A. A. Berg emphasized the need of enthusiasm and zeal for others. Rev. G. B. Harris brought vividly before us the suffering and need constantly about us. He urged that we consider the social meaning of the gospel. At the Sunday morning service we centered our thoughts on "The Primary Importance of Prayer," led by Rev. J. A. Howard. Following this a communion service was conducted by Rev. L. C. Kitchen.

Business of the conference included a report of the Educational Survey Committee whose findings and recommendations should aid greatly in making our educational work more effective.

Important papers read included: "Worship in the Indian Christian Church," by Rev. E. C. Brush; "An Adequate Program of Evangelism on our Field," by Rev. H. I. Frost; "Social Service in An Industrial Center," by Rev. C. C. Roadarmel; "Training for Leadership," by Rev. A. A. Berg; and "Religious Education of the Church," by Rev. L. C. Kitchen.

Rev. C. C. Roadarmel was elected Chairman for the 1935 Conference. Mr. J. G. Gilson was elected Mission Secretary to succeed Mr. W. S. Dunn, who goes on furlough in July.

Business and discussion gave way to a social on Saturday evening. The children had their jolly times every day. Most of them have little opportunity, except when they are in the hills, for contact with American children. So the days at Conference to them were a great treat.

We ask the prayers of our friends at home as we enter upon another year in service in Bengal-Orissa.



Children of American Baptist missionaries in Bengal-Orissa. They always have a good time at the annual conference

Fine New Church Dedicated in Riga

Baptists in Latvia are rejoicing over the completion of a fine new church building in Riga, the capital city. It will also house the Baptist Theological Seminary. The accompanying pictures show the exterior of the building and the front of the auditorium with invited guests, speakers, and the Lettish choir at the dedication service, November 4, 1934. The spacious auditorium will seat 1,000 people. Dr. W. O. Lewis, Foreign Board Representative in Europe, spoke on behalf of Northern Baptists. He sits on the platform just to the right of the microphone.

A picture of the new church appears on page 149.

An Astonishing Record in Church Attendance

Since Rev. Walter Chrzanowski became pastor of the First Polish Baptist Church of Mil-

waukee, Wis., last July, 25 new members have been received. Total membership is now 125. It is claimed that *every one of these 125 members attends church services at least once each week.*

This church was founded more than 20 years ago by Rev. K. W. Strzelec, an ambitious, far-seeing Polish Baptist missionary. He realized that there was a very bountiful field to work on in Milwaukee. For several years he worked diligently and persistently until he had a little group of faithful followers. In 1914, through his valiant efforts, a church was built.

Last December, the church celebrated its 20th anniversary. Mr. Strzelec, now pastor of the Polish Baptist Church in Cleveland, Ohio, was the guest speaker. The accompanying photograph was taken of the whole congregation on the first day of the celebration. The choir from the Coleman Second Polish Baptist Church

sang. In the evening, at the B.Y.P.U. meeting, Rev. L. E. Olson, of the Tabernacle Baptist Church, was guest speaker. Monday evening was young people's night at which meeting were young people representatives from different churches. Rev. L. B. Holzer of the North Avenue Baptist Church delivered the message after which the young people of the church presented a playlet depicting the need of the church in everyday living. On Friday night, December 7, the Ladies' Aid gave a banquet, after which another play was presented. State Secretary A. LeGrand and ministers from different churches were guest speakers.

What Price Progress in India?

There are many signs of a general awakening throughout India. Many towns of 30,000 population and above are installing electric



The 20th anniversary of the First Polish Baptist Church in Milwaukee, Wisconsin

light plants. Our town of Nellore, with about 35,000 population, now has electric light. It was turned on a few months ago with great rejoicing. Even some of the great Hindu Temples, which have been in darkness for all the centuries of their existence, are now lighted with electricity. May another kind of light break into these temples.

There are other signs of India's coming up-to-date! They recently had a kidnapping scare at Pudukotah and at other places.

The craze for establishing record performances in various feats has spread over the land. At Bangalore, a young girl of ten succeeded

in establishing an 18-hour endurance record for continuous swimming. She entered the water at exactly 12 o'clock midnight. Two doctors were in attendance. At intervals she was fed fruit juice through a feeding bottle. At 6 p.m. on the following day she swam ashore amidst cheers. It was only with the greatest difficulty that the organizers managed to protect her from the excited throngs. Even the large number of Hindu ladies present lost their habitual reserve in the excitement and cheered wildly. A gold medal was awarded the swimmer by the Municipality. —*L. C. Smith, Nellore, India.*

Is It Growth in Numbers Only?

BAPTIST WORLD STRENGTH AT THE BEGINNING OF THE NEW YEAR, AS REVEALED IN STATISTICS COMPILED BY THE SECRETARY OF THE BAPTIST WORLD ALLIANCE

(See editorial on page 157)

AT THE beginning of 1935, reports from all Baptist Unions affiliated in the Baptist World Alliance, gave the following facts regarding the strength of the denomination in the world:

that the total falls short of actual membership by some hundreds of thousands.

(2) Substantial growth is shown in the United States, continental Europe and certain Asiatic and

	Church Members	Sunday school pupils
Europe*	677,641	615,258
Asia	420,473	182,856
Africa	101,181	36,855
America:		
North (U. S. and Canada)	9,950,318	6,942,535
Central and West Indies	69,348	52,125
South	50,009	45,250
Australia and New Zealand	39,879	52,974
Totals*	11,308,849	7,927,853

* Excluding Russia.

In reporting these figures Dr. J. H. Rushbrooke offers the following comments:

(1) Church membership throughout the world totals 11,308,849, an increase of 286,496 upon the previous year. Since statistics from Russia are not included, it follows

African mission fields. The United States records increases of approximately 37,000 in the Northern Convention, 101,000 in the National, and 108,000 in the Southern. In Asia the gain is approximately 23,000, the largest advances being 8,000 in Burma and

9,000 in South India. In Africa a total advance of nearly 7,000 is distributed over almost all the fields. On the European continent Rumania, Sweden and Germany report the largest increases.

(3) Total Sunday school enrolment has advanced by nearly 1,200,000, due almost entirely to an increase of over 1,088,000 in the National (Negro) Baptist Convention, U. S. A. This startlingly large apparent increase must be due in some measure to stricter statistical methods, since a round figure of 1,500,000 previously reported is replaced by a very precise 2,588,834. There is a decrease of approximately 11,000 in Europe, and this is entirely explained by the fall in Britain. Other continents show little change, with the exception of South America, where last year's total of 40,213 has increased to 45,250—a welcome and substantial gain.

Preaching in a Temperature of Over 100 Degrees

The Chapel Car, "Crawford Memorial," of the American Baptist Publication Society was sent to Brawley, Cal. Special evangelistic services were held and from this work 35 professions resulted and 14 baptisms. On Sunday morning, the church held special meetings at Sandia about 11 miles to the southeast. The church people were carried in big trucks, and the service was held on the banks of an irrigation canal. The Mexican Baptist Church at Brawley deserves a better and larger place of worship. Rev. Eduardo Delmar is pastor. He has worked steadily throughout the summer in spite of the fact that the thermometer in the Imperial Valley usually makes record high marks considerably over 100 degrees.—*Rev. P. J. Villanueva.*

(It is too bad some of that high temperature could not have been sent East during the current winter.—Ed.)

PERSONALITIES



CHARLES L. SEASHOLES
He urges Christian Social Action



MONROE E. DODD
He commends mission colleges



WILBOUR E. SAUNDERS
Peddle's new manhood builder

The 13th Candidate Was a German

PRESIDENT M. E. DODD OF THE SOUTHERN BAPTIST CONVENTION, following the Baptist World Congress in Berlin, made a trip around the world to visit Southern Baptist mission fields in India and the Far East. In Japan he was greatly impressed by the schools and colleges for Japanese women as conducted by missionary societies. In an interview *The Trans-Pacific* quotes the following tribute:

The ideal of education is to train women for the supreme things of womanhood, for civic leadership, and from my point of view as a Christian, for the church. I have discovered these ideals to be well incorporated in the colleges for women in Japan. They have built into their teachings the highest ideals of education.

Dr. Dodd's comments were based not only on Baptist schools but also on those of other denominations, many of which he visited. While in India he conducted evangelistic meetings. At Benares he had the experience, unique for an American pastor, of baptizing 13 candidates. It was an international baptismal service. Eleven candidates were Indians, the 12th was an American, and the 13th a German.

New Headmaster at Peddie School

THE PEDDIE SCHOOL AT HIGHTSTOWN, N. J., outstanding Baptist school for boys, has elected Rev. Wilbour E. Saunders as Headmaster to succeed the late Roger Williams Swetland, headmaster for 36 years. (See *MISSIONS*, December, 1934, page 615.) Mr. Saunders is an alumnus of Brown Uni-

versity, Columbia University Teachers College, and Union Theological Seminary. He spent a year in graduate study at Cambridge University in England. Supplementing this fine educational equipment he has had teaching experience on the staff of Horace Mann School. He was pastor of the Marcy Avenue Baptist Church in Brooklyn, N. Y., before going to Rochester, N. Y., where since 1932 he has served as Secretary of the Federation of Churches. Peddie School, with its high scholastic rating, is one of the oldest college preparatory schools for boys in the United States. It was founded 70 years ago.

Guiding Baptists into Social Action

ONE OF THE MOST INTERESTING SESSIONS AT THE Colorado Springs Convention next June will be that assigned to the Commission on Christian Social Action. (See *MISSIONS*, October, 1934, page 477 and December, 1934, page 42.) Already many inquiries are coming in and there is increasing conjecture as to what is likely to be recommended. As chairman of this Commission President Avery A. Shaw appointed Rev. Charles L. Seasholes, since 1930 pastor of the First Church of Dayton, Ohio. His only previous pastorate was with the First Church of Watertown, Mass., where he began his ministry in 1923 after graduating from Andover-Newton Theological School. He is also a graduate of the University of Pennsylvania, taught for two years in the Philadelphia High School, and is a member of the Foreign Mission Board. He is a Texan by birth.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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J. H. RUSHBROOKE

Vol. 26

MARCH, 1935

No. 3

Catholic Comments

That Apply to Baptists

ACCORDING to the Catholic Directory for 1934 there are 20,322,594 Roman Catholics in the United States, an increase of 54,191 over 1933. Of these, 49,226 came as converts from other faiths.

In analyzing these figures *The Commonweal* (Roman Catholic denominational paper) offers two comments:

There has been an increase in the number of Catholics. Very good. But is the increase all that it should be? Now that immigration from Catholic countries has been shut off or reduced to a mere trickle, is the Catholic population growing satisfactorily from natural causes or not?

The second comment is more pertinent, especially in view of the Protestant trend toward "Christian social action."

Unless Catholics as individuals place their spiritual progress before their material interests and the spiritual vigor of the church on the same plane with the highest aspirations for themselves, all efforts to reconstruct society or to save the world from the poison of paganism now at work will be useless. It is upon the greater growth of devotion within the

church that all outward action to do good must necessarily depend.

By substituting the word "Baptists" for the word "Catholics" these comments can well be applied to ourselves. The state convention annual reports for 1934 and the statistics reported by the Baptist World Alliance on page 155 prompt the same questions. Not in any exclusively sectarian sense but as a world Christian community, is the Baptist population in the United States and in other lands "growing satisfactorily" or not? Do Baptists have "that greater devotion" to what the church stands for and proclaims, on which depends the successful discharge of their share of responsibility for the Christian reconstruction of society?

Again the statistics make clear that it is the quality of discipleship more than the quantity of disciples that determines Christian progress.

Putting Warmth and Vitality into a Cold and Lifeless Budget

AT THE meeting of the Home Missions Council, which Mrs. O. R. Judd reports on page 167, Dr. H. C. Weber of the Presbyterian General Council pointed out that one of the great obstacles to a successful Every Member Canvass was a mechanicalized budget. Usually a budget is a cold, uninspiring tabulation of words and figures. What it needs is spiritualization. Dr. Weber made that big word clear by several concrete references. Generally the first item in a church budget reads SALARIES. Immediately a psychological resistance is produced in the mind of the prospective contributor. How much more appealing it might seem if the item read, *For preaching the gospel as it has been preached in this church for the past 47 years*. Instead of CHOIR or ORGANIST, how much more meaningful would be, *For the ministry of music to our uplift and inspiration*. Instead of JANITOR, how much more dignified would be, *For the cleanliness and orderliness of the House of God*. And in the missionary budget, instead of FOREIGN BOARD, a line reading, *For making Christ known to the people of China and India*, would seem more worthy of consideration.

Such suggestions come at an opportune time for Baptists. Pledge Week, March 10-17, is upon

us. In thousands of Baptist churches the annual Every Member Canvass will be conducted. By such interpretation the church budget, for which pledges are to be solicited, can be changed from a cold, uninviting, lifeless, fiscalized tabulation into a warm, appealing, vital, spiritualized statement of what is involved in maintaining a church of Jesus Christ in a community and in extending its ministry to the other side of the world.

Is the Church Worth More Than the Club?

PROFESSOR WILLIAM LYON PHELPS, who retired from Yale University in 1933 after 40 years of teaching (see MISSIONS, September, 1933, page 406), has long been Honorary Pastor of Calvary Baptist Church in New Haven, Conn. Although no longer teaching, he still enjoys preaching.

In a recent sermon to Yale students he said something that ought to have been heard by all church people. In discussing church membership the professor, as reported in *The Reformed Church Messenger*, said:

It ought to cost more to get into the church, more to stay in it, and there ought to be more difference between church members and others. Every member should give more money to his church, where there are no dues, than he gives for membership in all his clubs put together. Moreover, the men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives.

With economic recovery from the long depression under way, the excuses current for the past five years are no longer valid. All of us need to re-examine our sense of financial obligation to the church. How many of us measure up to the professor's high but nevertheless not unattainable standard?

Treasures on Earth Which Moth and Rust Consume

NEW YORK newspapers recently made various comments on the shrinkage in the estate of a certain rich man. When he died four years ago he was worth \$75,000,000. Today his estate is appraised at \$35,000,000. In four short years \$40,000,000 vanished even while the engraved pieces of paper representing his

wealth reposed securely in the vault. Something more fundamental than the shrinking effects of the depression is illustrated here. One newspaper quoted the New Testament on the case and preached a little sermon. "Lay not up for yourselves treasures on earth where moth and rust doth consume," said the Master. This shrinkage, said the newspaper, suggests that "treasures laid up on earth are still subject to attack of moth and rust, even if it be conceded that thieves do not break through the bank vault and steal." It is perhaps fruitless, and yet fascinating, to imagine what might have happened if the man while living had invested a large part of the vanished \$40,000,000 in hospitals in India, or churches in Japan, or schools in Mexico, or playgrounds in the crowded cities of America. The only ravages of moth and rust visible today would be the need of a coat of paint, possibly some leaky roof, perhaps a worn-out baseball diamond. But throughout the years multitudes would have been healed, taught, and led into fellowship with Christ.

Whether the gift is \$40,000,000, or only \$40, the principle holds true.



THE GREAT DELUSION

Number 19

THE HIGH COST OF REPEAL

SO-CALLED "wet" newspapers that urged repeal of the 18th amendment are complaining about the high price of liquor. They ought to be more concerned over the high cost of repeal itself.

The Travelers Insurance Company, which doubtless had to pay a good share of the death claims, reports that more than 36,000 people were killed in automobile accidents in the United States last year, an increase of 16% over 1933.

It means that every 15 minutes of every day throughout the year 1934 somebody was killed. This is the highest fatality record in the history of the automobile.

What proportion of these deaths was due to the use of liquor cannot be accurately determined. It is, however, a gruesome coincidence that this high death record should have occurred during the first year of repeal.



Editorial ♦ Comment

♦ It is hoped that every pastor will read carefully the special announcement, **JUST ONE MORE DOLLAR**, on page 174. Here is an objective, modest in its individual participation but of truly great possibilities in its totality. For the first time since the depression began nearly six years ago, the denomination sees the probability of exceeding its missionary contributions of a preceding year. The treasurer's report for the first nine months intimates this; the extra dollar plan should realize it. Obviously success depends on enthusiastic cooperation.

♦ According to a ruling by Director Robert Fechner, the nearly 400,000 young men enrolled in the Civilian Conservation Camps are not to be used in the interests of American militarism. There will be no gun practice or military training of any kind in these camps. A year ago when the CCC plan was first put into operation, the War Department admitted that the Army "could organize these men into a system of economic storm troops." Apparently Director Fechner felt that there was trouble enough in Germany with the "Storm Troop" idea without transferring it to America.

♦ In reporting the plan of the New York Stock Exchange for sending men into various American cities to interpret the functions of the Exchange and to reestablish its depression-shattered prestige, a New York newspaper characterized these itinerant spokesmen as "missionaries." Thus the world of finance borrows a word from the world of missions. How strange that at a time when Protestant denominations are reducing their support of the Christian missionary, the financial community, nevertheless, finds his title so meaningful as to apply it to its own purpose. Again it appears that "the children of this world are in their generation wiser than the children of light."

♦ Senator James P. Pope of Idaho will doubtless become a target for criticism by the militarists for having printed and circulated Dr. Harry Emerson Fosdick's Armistice Day sermon on "The Unknown Soldier." Others will praise him for having given wider publicity to this powerful indictment of war and the war system. In the interests of peace education extra copies may be procured on application to the National Council for the Prevention of War, 532 17th Street, Washington, D. C.

♦ Another step toward the ultimate suppression of religion in Turkey is the new government decree

forbidding clergymen of all faiths to appear in public in clerical attire. The rule applies to Moham-medan, Russian Orthodox, Armenian, Roman Catholic, Protestant and Jewish ministers. On all occasions except distinctly religious ceremonies all clergymen must wear civilian clothes. Thus the clerical collar, the rabbinical robe and other priestly apparel disappear from the streets of Turkey.

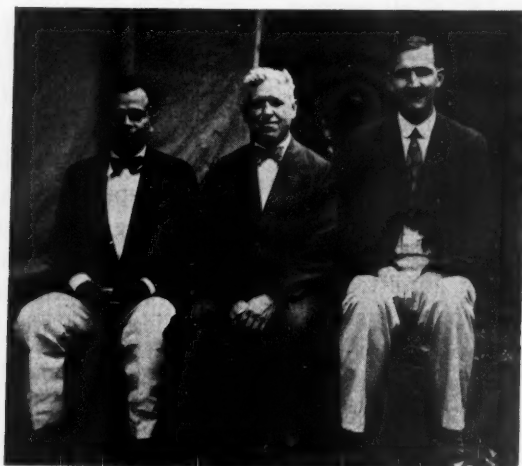
♦ No major war involving any of the great nations of the world is in immediate prospect, according to John Barton Payne of the American Red Cross. At the 15th International Red Cross Conference in Tokyo, Japan, attended by representatives from 60 nations, program topics included public health, international cooperation in fighting epidemics, and methods whereby the Red Cross can more effectively aid those still suffering from the world economic depression. There was no suggestion of any impending war by any of the delegates from practically every nation in the civilized world. Three nations, namely Russia, Iraq (formerly Mesopotamia), and Nicaragua, were admitted to membership.

♦ A sad commentary on the influence of New York's churches in maintaining a proper observance of Sunday is seen in the apparently losing fight of New York actors to prevent the Sunday opening of theatres. In the official publication of the Actors' Association an editorial declares that "the Lord's Day Alliance which formerly exercised a certain amount of influence is no longer functioning. The only body now in opposition to Sunday theatrical performances is the Actors' Association. There is only a certain amount of *unorganized* feeling among *some* of the churches." (Italics ours.) Movie houses and vaudeville shows have long been open on Sundays. Soon the regular theatres will follow. Sunday in New York has ceased to be.

♦ According to *The Christian Advocate* (Methodist) a new missionary periodical of immense circulation has appeared. It is called *Catholic Missions* and is largely a pictorial rotogravure quarterly magazine. Of the first issue 2,843,000 copies were printed at the expense of the Catholic Society for the Propagation of the Faith. It provided enough copies, says *The Advocate*, to put a copy into every Catholic household in the United States. This is missionary publicity on a gigantic scale. The modest gain in subscriptions to *MISSIONS* reported from month to month, although gratifying, can hardly hope to cope with such mammoth circulation. However, nobody has yet offered a valid reason as to why *MISSIONS* ought not to be in every Baptist home. Will you not help put it there?

The Marines Are No Longer There

In other years Nicaragua was often featured in the newspapers because of the presence of the American Marines. They are no longer there, as the U. S. War Department withdrew them in 1933. Not so well-known are other developments in this interesting country, as Dr. Detweiler reports in this story of his visit



Pastor A. Parajon of the Baptist Church in Managua, Nicaragua, Secretary Charles S. Detweiler, and General Missionary C. S. Scott.

By CHARLES S. DETWEILER

THE airplane has come to Nicaragua. Two companies have brought the Atlantic and Pacific coast regions within two hours of each other. As a result, the Baptist mission in Nicaragua is now enjoying fellowship with missionaries of the Moravian church. For more than 80 years the Moravians have been at work among the primitive Indians, so that today that sparsely settled region is predominantly Protestant, where it is not pagan. In the earlier years of missions in this section of Latin America the Moravian church was operating in a British Protectorate. The use of the Spanish language was not necessary because there were no Spanish-speaking inhabitants. After the British Protectorate was transferred to Nicaragua it became necessary for the Moravian missionaries to deal with government officials who spoke only Spanish, and to teach Spanish in their mission schools.

Thus it became the privilege of the Baptist High School of Managua to receive some of the Moravian workers as special students of Spanish for periods of from four to six months. They in turn have given pastoral care to small groups of people from Baptist churches who migrated to the Moravian section of the country. There was never any thought of proselytizing or making them over into Moravians. As a hen cares for ducklings, so they have fostered two small Baptist churches in a most unselfish manner. In Bluefields, about 20 Baptists meet regularly in a Moravian chapel. They listen to a sermon in Spanish from a Nicaraguan school teacher of that Mission. Periodically they have the Lord's Supper administered by a Moravian missionary who officiates through an interpreter.

On my visit to Nicaragua last fall it was my privilege to preach for the first time in Corinto, the Pacific port of entry. Due to the visits of Miss Eleanor M. Blackmore and of Pastor Mendoza from Leon, three hours distant by

train, a congregation had been formed and a meeting-place secured. For two months the opening of this new station was attended by violent outbursts of fanaticism, manifested in the throwing of stones and in noisy demonstrations in front of the meeting-house. This opposition has now subsided. When I spoke there, an audience of 40 people filled the room. A number equally large stood in the street outside and listened through the open door and windows. It was hard to imagine that there had been any enemies of the gospel in that town.

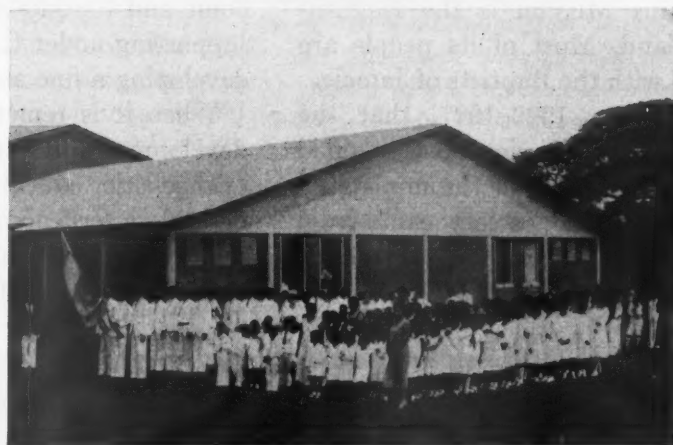
tention because of their neatness and cleanliness. All of the children had memorized extensive portions of Scripture. The four-year-old recited the 23rd Psalm. When his mother recited "The hearts of the saints have been refreshed through thee, brother," and ascribed it to Paul's Epistle to the Philippians, the little fellow could not contain himself. So he cried out, "Philemon, not Philippians." Whereupon every one laughed.

This family with its well-trained children, and with both parents living happily together and both lovers of the Bible, is an example of what



The well-known American baseball game is a popular sport in the Colegio Bautista (Baptist College) in Managua, Nicaragua

The daily flag march at the Colegio Bautista. The building is a new structure that replaced the original destroyed in the Nicaragua earthquake in 1931



Two weeks later when I again passed through Corinto on my way out of the country, a still larger group of people came together to give respectful attention to the message. Out of this group quite a number have been recognized as adherents and inquirers. One by one they rose to recite a Scripture passage which they thought suitable as *bon voyage*.

One family of father and mother and four children, aged four to twelve, attracted my at-

Peter said: "In every nation he that feareth God and worketh righteousness, is acceptable to Him." Zinzendorf is said to have instructed the early Moravian missionaries as they set out, to look for a Cornelius in every place. I was glad to discover in Corinto a family which was disposed to receive our message because of their heart hunger for something better than what they found about them.

The capital of Nicaragua is Managua. This

city presents to the world of missions a good example of intensive missionary development. First came the church, now under Nicaraguan pastoral leadership. It has an evening congregation of 500, an average attendance of more than 400 at Sunday school, and maintains outstations in the adjacent mountains. The church choir is the leading musical organization of the country. Second came the school. It began with the primary grades and developed into an institution of all grades through the high school and one year beyond. Enrolment is about 400, both boys and girls. Finally came the hospital, founded and supported by the Woman's Society, which supplies the best nursing and medical skill, otherwise inaccessible to the poor.

In order that a school may be Christian, it is as necessary to have a nucleus of active Christian students as it is to have a faculty composed of Christians. If the student leaders are unregenerate, they can give a bad name to the whole student body. The Baptist High School of Managua is fortunate in being able to draw upon more than the small Baptist Mission for its students. Among our boarding students are four Christian boys from the Moravian Mission. To the East of this Mission is the English-speaking Corn Island. Most of its people are Baptists, affiliated with the Baptists of Jamaica. During the five years, 1922-1927, that the American Baptist Home Mission Society aided the Baptists of Jamaica, one of the ministerial students supported by the Society came from Corn Island. On the completion of his studies he returned as pastor. Two students from his

church are now in the Baptist school in Managua. One of them is a star athlete as well as a Christian leader. It is a long, hard journey for these boys from the Atlantic Coast. It means one day in a small coasting vessel, then five days in a gasoline launch up the San Juan River, then another day on Lake Nicaragua, before they reach the railroad that takes them to Managua.

Among the students from our own Mission I mention the case of Simon Cruz, to illustrate the place of the school in the work of evangelization. This young man comes from a rural settlement, which is an outstation of the Managua church. The government provides no school for that district. Simon was selected by the missionaries to be the beneficiary of one of the six scholarships provided by American Baptists. He was 18 years of age and had never been to school in his life. He is now completing three years, during which he has covered the work of six years. He will then be prepared to enter the Institute department of our school, corresponding to the American High School. After five years more he will be able to secure a government diploma as a school teacher. He proposes to go back to his home and conduct a school which shall be self-supporting under the Mission. Meanwhile he is developing a fine ability in public speaking.

When it is remembered that this gratifying development of Baptist missions in Nicaragua, evangelistic, educational and medical, and this helpful interdenominational cooperation and fellowship came about since 1918, one can only exclaim, "What hath God wrought!"



Interior of the Baptist Church in Managua, Nicaragua. Pastor A. Parajon is preaching

The World Day of Prayer

March 7, 1935

AS FAR back as 1887, Presbyterian women in the United States came together at the suggestion of Mrs. Darwin R. James, President of the Women's Board of Home Missions of the Presbyterian Church, to pray for Home Missions. Interest in this Day of Prayer increased and through the efforts of Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, the Foreign Mission forces chose a day for united prayer in the early nineties. In 1920, both in Canada and the United States, church women of all denominations united in prayer, the first Friday in Lent being selected for the "Day of Prayer for Missions." In numberless places around the world, from missionaries returning from the homeland, the thought of a day of prayer spread. Eventually a World Day of Prayer was observed for the first time in 1927. Last year more than 50 countries kept the day together.

The program, written last year by Mrs. J. W. L. Hofmeyer of South Africa, and this year by the Baroness van Boetzelaer van Dubbeldam of Holland, is sent to the far corners of the earth. It is translated into some 50 different languages and made available for Christian women the world around.

The Day begins in New Zealand and the Fiji Islands, and as the day progresses, new groups in city, town, countryside and hamlet, join in praise and prayer until in the course of some 40 hours the Day ends in Hawaii with evening services for young people. All these groups pray that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His love and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

As you retire for the night on March 7, will you not visualize the candles of peace which are being lighted in New Zealand and the Fiji Islands, and see them as they spread westward through Australia and the Philippine Islands, Japan, China, Manchuria, Tibet, India, Persia, Arabia, Liberia, South Africa, Congo, Cameroon, Turkey, Bulgaria, Serbia, Germany, Italy, France, Norway, Sweden, Denmark, The Netherlands, British Isles, Cuba, Porto Rico, Brazil, the Argentine, Chile, Mexico, Central America, and our own United States and Canada—still westward across the Pacific to the Hawaiian Islands.

Think of the light and the warmth and the glow of those candles of peace. May they show us the light of a new day and guide us in the footpaths of peace.

The World Day of Prayer is sponsored by the Committee on Women's Work of the Foreign Missions Conference, the Council of Women for Home Missions and the National Council of Federated Church Women.

As I Pray

I pray, and as I pray I feel,
That God is near and God is real;
A sense of sweet security,
And hope renewed steals over me;
I travel on with heart aglow,
And heavy burdens lighter grow;
Anxieties are gone and fear,
The skies once clouded now are clear;
Prayer lifts me up and makes me strong,
And floods my soul with joy and song.

Rev. Henry Felton Huse,

Prayer

OUR Father, we come to commune with Thee. Remove all things from us that would make difficult our fellowship. Bless us with such awareness of Thy presence as will enable us to understand the meaning of Jesus' words, "Where two or three of you are gathered together in my name, there am I." May Thy Holy Spirit lead us in our devotions. May we always approach Thee with gratitude and thanksgiving for Thy provision for us and Thy patience with us. We praise Thee for the efficacy and universality of Thy redemption. Give unto Thy Church, O God, purity and power. Vouchsafe unto us all such a vision of the holiness of Jesus as will humble us, and hasten the completion of our consecration. Save us from a heart that is loveless toward a brother, from selfishness and pride. Use us gloriously to bring in Thy kingdom. We ask these blessings, and for the supply of our needs according to Thy wisdom, through Him who loves us. Amen.—G. W. Hummell in "The Book of Daily Devotion."

Scripture Prayer

Thy kingdom come. Thy will be done in earth as it is in heaven.—*Matthew 6: 10.*

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one.—*John 17: 20-21.*



THE LIBRARY

*Reviews of Current Books and
Book Publishers' Announcements*



Jesus and the Liberal Mind, by EDWIN MCNEILL POTEAT, JR., is a collection of 12 sermons by the minister of the Pullen Memorial Baptist Church in Raleigh, N. C. It includes his remarkable address on "Baptists for Such a Time as This," delivered at the Northern Baptist Convention at Rochester last May. These are no ordinary sermons. Their titles are as unusual as their texts. Who would have thought of preaching a sermon on "The Clothes of Christ," based on Mark 15: 20, or on "Drugged Wine," based on Mark 15: 23, or on "Was Jesus a Madman?" based on Mark 3: 21? Marked by a correspondingly refreshing originality in treatment and development, these sermons must have been stimulating to those who heard them. They will be equally stimulating now to those who read them. Let no one imagine that theological controversy emerges in the book's title. By the term "liberal mind" the preacher means the relentless intellectual urge in the human spirit in quest after truth, and today's rising social demand that all institutions of mankind shall recognize the value of human personality. To this "liberal mind" Dr. Poteat brings the challenge of Christ and His way of life. (Judson Press, 237 pages, \$1.00.)

Urban Organization of Protestantism, by WILBUR C. HALLENBECK. This is a study of denominational church extension agencies, made and published under the auspices of the Institute of Social and Religious Research. The author spent a year in gathering the

facts from the field, and another in preparing this ample volume. It is the first adequate study as yet given to city mission societies, as they are generally called, which, in his opinion, "are more than any other organized effort of Protestantism responsible for what is accomplished by the churches in the American cities." The case studies were made personally by the author, who spent an average of two weeks in the offices of the societies studied. All home mission societies are concerned in this survey. The chapter on Relationships is especially informing. The basic fact is not balked that if the city churches are to be the future outstanding agencies there must be a single organization, very likely a federation of the church societies which would preserve their denominational relationships.

Baptists make a good showing. In Cleveland, Pittsburgh, Chicago and Los Angeles they rank high in certain lines of church extension and aid. Dr. Hallenbeck says:

The Baptist denomination has the second largest number of fully organized and functioning city societies in the United States. There was a Baptist society in every city studied. . . . On the whole, the Baptist societies have developed the most extensive program of strictly missionary service and seem to have a special ability for work of this kind. Their projects include more work among foreign-speaking people, the use of a greater variety of foreign languages, and a larger number of Negro churches and institutions than have been developed by the societies of other denominations.

In his further analysis of our city mission societies and their state

convention relations, the author alludes to last year's Commission on Reorganization, and senses a possible danger that "too highly developed centralization will weaken the denomination at the point of its inherent strength, the independence of the local churches." Such an observation from such a source is worthy of consideration.

Special mention is made of the unique promotional device of Dr. James B. Fox, of the Los Angeles Baptist City Mission Society—a Five Year Program covering work for foreign-speaking people, providing equipment for churches and institutions, enriching the social life of young people, and climaxing in the improvement of both pastoral and lay leadership. The work of planning and cooperation in Chicago also has full recognition. On the other hand, a comparison of the official list of Class A City Mission organizations of Baptists with the case studies selected reveals that nearly half of the Baptist organizations were studied. And yet only two of the six east of Pittsburgh were chosen. A wider selection with a more adequate geographical distribution might have materially affected the conclusions drawn. A cross-section study without a more adequate historical perspective can hardly do full justice to the City Mission movement of the past 30 years or give adequate appraisal to agencies and personalities intimately related to this notable progress. (Harper & Brothers; \$1.50.)

The Ancestry of Our English Bible, by IRA M. PRICE. While the great majority of books that flow

from the press are as "vapor that appeareth for a little while and then vanisheth away," it is not so with this book. It was first published in 1906, and now appears in its 9th edition, revised and enlarged. No better book on our English Bible has ever been published. The work is scholarly, readable and brought right up to date. Every religious worker will want to know: How we got our English Bible? Who decided what books should be in it? When were the manuscripts found? Where are they now? Why are there so many different translations? What are the values of the modern-speech translations? The answers to these and a score of other Bible questions are in Dr. Price's book. It is a timely volume for group discussions in Young People's Societies and Mission Study classes. (Harper & Brothers; \$2.50.)

Insights Into Modern Hinduism, by HERVEY DEWITT GRISWOLD, brings the reader into acquaintance with the Hinduism of today, and also with the leading religious personalities of the Indian Empire. The pages are crowded with information, one result of which is to make the reader thank God for a Christian heritage and a gospel free from fear of evil spirits. The author, a missionary in India for over 30 years, knows his subject thoroughly. It is a book of positive value. (Holt and Co.; \$2.)

Beyond Damascus, a Biography of Paul, by F. A. Spencer, is announced by the publishers as "an authoritative Biography of Paul and a vivid portrayal of life in the first Christian century." As to the how and whence and wherefore of the "Authoritative," no justification appears. In fact, so vivid and minute is the first century portrayal of life, and so subtle is the mixture of fact and conjecture, that the outstanding figure



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This book is the outgrowth of pastoral interviews with young people and their parents over a period of sixteen years. It attempts to deal with some of the practical everyday questions raised by young people in planning for marriage and home life together. It is a frank, straightforward discussion of problems that will help young people who are looking forward to wedded life. The author has written this book with the hope that the homes of tomorrow will be happier and better. Cloth, \$1.00

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This book is written from the conviction that religion should be central in wholesome parental thinking. It is a simple and yet forceful guide book for those feeling their way into making their home life religious and giving their children an appetite for the best in life. "It never has been a simple thing to train children wisely. It is not simple today," says the author. — Word and Way

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of Paul the Apostle as he is portrayed in the Acts and in the Pauline Epistles is somewhat submerged. That the volume is informing as to the first century environment will not be questioned. However, to one who has no acquaintance with the Tarsan tent maker, this is not the source of a correct view of the persecutor who was transformed by the Christ vision on the Damascus road. Prof. Spencer has condensed years of scholarly study in these graphic descriptions. Even if every statement about Paul is adequately documented, few will agree with the author that the "curious bundle of contradictions" pictured on his canvas represents the real Paul. This "biography" differs widely from its host of predecessors, but that it will attain the rank of "au-

thoritative" or replace the traditional Paul is not likely. If read, it should have as a companion reading Moffatt's translation of the Acts and the Epistles. Paul is his own best interpreter and will so remain. The author knows his century better than his man. (Harper & Brothers; \$3.)

Others Call It God, by JEANNETTE E. PERKINS. "How did the world happen to begin? Where did the first person come from?" These questions were hurled into a class of eight-year-olds by one of them. The other children immediately supported the inquirer. This book answers such questions by telling the story of an educational experiment through which third-grade pupils were helped to find answers. (Harper & Brothers; \$1.50.)

The Relevance of Christianity for Today

By RANDOLPH L. HOWARD

IT MAY seem somewhat disturbing to consider a topic like "The Relevance of Christianity for our Present World." People with a cynical turn of mind might look upon it as an admission of doubt. Yet that was the theme of the annual interdenominational Foreign Missions Conference which met in Garden City, N. Y., January 2-4, 1935. If such a group of 125 men and women who direct the work of 62 foreign mission boards entertain such doubt, then a serious situation confronts us.

Any such apprehension was not removed by the opening address of Dr. Stanley High. Fresh from a tour of Europe, he laid the world's unrest to the universal quest for economic security. In this quest religion is being tossed out of the window.

It remained, therefore, for Dr. H. H. Farmer of the Hartford Theological Seminary to strike the Conference keynote. As second speaker, he declared that Christianity is just as relevant to this age as to any other. Deeply underlying the modern temper is an increasing sense of the futility of life. It evidences a hunger for the eternal that is equally fundamental with the hunger for food. This hunger of the soul is central, and not the economic quest which Dr. High had emphasized.

Many new movements today serve as substitutes for religion. These have won our youth to too large a degree. Much of this religion never mentions God. Yet some say that all religions are seeking the same end. To counteract this we must enthrone Christ. We must call to unqualified surrender. Moreover, to overcome the shockingly low valuation of the individual in the totalitarian

state such as Russia, Germany and Italy, there must be a renewed realization of the value of the individual in the sight of God. Christ's gospel alone can give this. If I as individual do not derive my significance from God, I must derive it from race, and race can wipe out the individual as need demands.

This message cleared the air. It set the dominant note of this 42nd conference. Throughout the program this note was repeatedly sounded as when Dr. Robert E. Speer spoke on "Closer Partnership between the Younger Churches Abroad and Older Churches at Home," and Dr. John R. Mott reviewed "The Failures and Successes in Interdenominational Cooperation."

In addition to such familiar faces and names a group of twenty young people, all under 30 years of age, were present as conference guests. Five of them presented an impassioned plea that having been "called" they should be sent as a group to carry the complete message of Christ to China.

Other speakers included Rev. Kingsley Birge, who told "How Christianity Works in Turkey," and Rev. Paul S. Mayer of Japan, who gave "Further Evidence of the Relevance of Christian Missions." An interesting symposium by several Board Secretaries set forth "The Next Steps in Missions."

President F. C. M. Wei of Chung-hua College in China asked several searching questions: What think ye of Jesus? Is he the Christ of a section of mankind? Or of all mankind? Most certainly the latter, was his own answer. Therefore He is relevant in China. Taoism has no message for modern China. Buddhism is so alien that it has no more than scratched the sur-

face. Confucianism, the essence of Chinese culture, is so identified with the old as now to be in disrepute. Thus China's need today makes Christ imperative.

Dr. Victor G. Mills conducted a helpful discussion address on "How Can the Boards Help the Pastor to Promote Understanding and Support of Missions?" As a successful pastor, he suggested four ways: (1) Win the pastor's confidence. (2) Send the right kind of representatives to the churches. (3) Produce the right kind of printed matter. (4) Make it the challenge of the work to be maintained rather than a financial situation to be met.

Dr. Nicol MacNicol, distinguished Scotch missionary, closed the Conference with "What of the Future?" The dangers that threaten foreign missions are symptoms of a disease common to the whole world. First is national selfishness. The world must find some way of surmounting its national barriers. A second symptom of world disease is religious coldness and indifference. To cure that we must boldly declare again the incontestable reality of our faith, the good news of God, of Christ who comes from and speaks of Him. God is not an idea but a reality. The immovability of our faith is not the primary thing, but whether or not we have fastened it on Him who became God incarnate. The older churches must stand together with the younger churches in proclaiming this faith. We must stand by their sides not as teachers or masters but as those who desire to help them and who in turn may be helped by them. India, said this veteran of many years of service, is seeking that which the seers of Israel sought. India is voicing today its cry of the centuries, a cry for fellowship with a living, personal God.

It is for us through Christ to point the way to this fellowship.

Pioneering Today in American Life

By MRS. ORRIN R. JUDD

THE alluring theme, "Pioneering Today in American Life," featured the program of the annual meetings of the interdenominational Home Missions Council and the Council of Women for Home Missions in Philadelphia, January 6-10. The theme suggests that there is no easy road ahead. There are many obstacles in the way. Churches exist that are indifferent and self-centered. There are scoffers who count Home Missions "a spent enthusiasm." Nevertheless, there is also confident hope and faith that the courage which characterized those who first blazed Christian trails across this continent is still a vital force. There are new goals to be set and new triumphs to be achieved.

Although separately organized, the two Councils work in close cooperation. Separate sessions were planned for the mornings, and joint sessions for the afternoons and evenings. The discussions included intimate and intricate details of Young People's Work, Home Mission Planning, Merger of Churches, Work among Migrant People, the Christian Approach to the Jews, Church Building, Cooperative Service to the Indians, and to New Americans, Promotion of Home Mission Interest and Beneficence, —a kaleidoscopic variety of problems of common interest. Breakfast committee meetings provided for additional discussions. From these emerged reports for consideration in the full sessions, such as "The Share of Christian Youth in the Church Life," and "Young People on the Boards of Local Churches and their National Organizations."

A novel feature of the session on "Migrant Labor" was a Speakers' Training Institute, which is de-

servedly commended as a wise and effective method. The business of the morning having been completed, five speakers delivered brief addresses of six minutes each on topics related to the general topic of migrant people in America: "Food Needs," "Relation to NRA Codes," "Housekeepers' Relationships," "What It Means to be a Migrant," "How We Are Helping." After brief criticism of the speakers, five from the audience responded in addresses of equal length based upon what they had heard. These speakers were then criticized by the group. It was a bright and entertaining hour, effective in focusing attention and securing full value.

The annual meeting of the Council of Women for Home Missions was pleasantly introduced on Monday evening by a Fellowship Dinner which featured three addresses on "Christian Women as Modern Pioneers." The president, Mrs. Daniel A. Poling, called attention to the "World Day of Prayer," which this year falls on March 8. She urged that it always be referred to with the completing phrase "for Missions," and that women engage singly or in groups in preparatory prayer.

Miss Ballard very vividly portrayed conditions in a Western state where there are 35,000 migratory children of school age and where only two nurses are at work among 10,000 forgotten folk.

Reports of officers and committees included the treasurer's report which gave total receipts of \$58,613.08 and a balance at the end of the year made possible by rigid economy. Receipts for the migrant project covering 28 stations in 11 states were \$24,611.87, of which \$10,000 were contributed by the

migrant areas. For general work among Indians \$11,811.98 was expended. More than \$9,000 came to these great projects through the World Day of Prayer offerings a year ago. More generous participation of denominational boards is desirable. The World Peace Fund was increased by \$456.37 through the sale of Peace stamps.

The Study Course Committee reported a new low dividend of \$1,400 from the sale of books due to diminished demand and to advanced production costs dictated by the NRA code. Home Mission literature for 1935 is based on the theme "Pioneering Today in Home Missions." It includes the usual volumes for various age groups. In addition, an American edition of a remarkable book recently published in London, has been issued by the Missionary Education Movement. It is entitled, *The Jew and World Ferment*, by Basil Mathews.

Courageously both Councils faced up to the problems of today. Changed conditions of Indian life resulting from new government policies, necessitate a re-study of service in that field. Wide opportunities beckon to united Protestantism for Christian guidance in government Indian schools and increasingly for friendly service through Christian centers in Indian communities.

That the Home Mission enterprise must be adjusted to an intensive era was the concluding topic. "Home Missions must now learn to meet the needs of the new frontiers resulting from a closing-in process. Moving populations were part of an expansion era. We can no longer solve our problems by moving away."

Dr. Ernest M. Halliday is the new president of the Home Missions Council, succeeding Dr. Charles E. Schaeffer. Mrs. D. A. Poling was re-elected president.

Most of Our Churches Are Doing It

By HUGH CHAMBERLIN BURR

OUR summer camp is on a hill. Last summer two little lads with two express carts toiled up that hill again and again. They insisted on pushing the wagons. Born in a horseless age, they could not imagine power in front of a vehicle. Nothing must be in front. And so the boys strained and pushed and yelled for help when the going got too hard. But they did not learn that by changing their tactics and going around in front of the wagons, they could pull them up the hill with ease.

The church, its officers and its people in general appear to be just as far from learning the measure, the manner, and the motive of Christian giving. "The world is too much with us," wrote Wordsworth. "Getting and spending, we lay waste our powers."

That's just what most of our churches are doing. They are laying waste their powers in getting money to spend.

Business talks budgets. The churches want rightly to be businesslike. So they also talk budgets. Business puts budgets first—see how much you need and then go out and secure it. And the churches have followed sheepily, to coin a word (we are not yet sheepish about it), the example of business. They have cast up first a budget of needs and then set out to secure the budget. Well, why not? It appeared sensible. And the natural response of Mr. Christian to a budget of needs is, "What is my part of it?"

But that is not the measure of Christian giving.

What then is the measure of Christian giving? To our shame many Christians venture answers as uncertain as in a guessing game. Yet we have the principle clearly stated by Jesus. He said, "Freely ye received, freely give" (*Matt. 10: 8*). That means plainly that individual giving is to be measured, not by needs but according as the giver has already received. It is wrong for a Christian to think that the measure of his gift is different for a church budget of \$100,000 than it is for one of \$1,000. But most of us think just that. We measure our gift by the need, not, according to Jesus' principle, by our receipts. People, institutions that ignore or neglect Jesus' principles have a way of dying out. That's why this should be iterated and reiterated. Not the needs but your receipts are the measure of your giving—if you would be Christian.

The manner of giving also has become reversed. Too commonly our gifts consist of the remainder—

whatever is left after other things have been cared for. This is utterly the opposite of the New Testament. Paul makes it explicit. "Upon the first day of the week let each one of you lay by him in store." And then he adds a paraphrase of Jesus' principle "as he may prosper" (*I Cor. 16: 2*). There is meaning, power, significance in method. How often the difference between failure and success is entirely one of method!

Give to God the last—and it will be little indeed. And God's recompense also will be little. "With what measure ye mete it shall be measured unto you." (*Matt. 7: 2*). How often have I known sincere Christians to reply "as much as I can" to the query "what will you give?" It sounds brave and straightforward, and yet, like patriotism, it can be the last refuge of a scoundrel. "As much as I can," is really meaningless. The picture is of one trying to salvage a few pennies for what seems desirable after the dollars have slipped away for what has seemed necessary. It usually works out that way.

The manner of Christian giving is to lay by something for God, to separate something from receipts before any are spent. The effort to persuade most Christians to do this is lifelong and frequently a failure. No wonder the churches work so hard to raise so little. No wonder that for individuals, giving is more often an irritation than what it was meant to be, an inspiration. It should be the culminating act of worship, the offering to God of a part of one's self—the first part, the separated part. No wonder that many Christian people today are almost destitute of the blessing God means for them. Their practices do not permit their receiving them.

What should be the motive? Not pride, nor necessity, nor duty, but devotion, love, affection. Giving is a response to Jesus Christ. He is at the heart of the matter. His touch on one's life decides whether the separated part shall be 1/100th or 1/10th or 1/2 of what has been received. There are some who separate 1/10th—in a niggardly fashion. There are others whose 1/100th is the full measure of Christ's expectation of them. The widows' mites are a constant reminder both that the amount of one's love determines the proportion in one's giving, and that the size of one's gift is not necessarily an indication of what one has received. The motive modifies the measure.

Let me sum up in three brief paragraphs what I have been seeking to say.

Negatively, if as a Church official you have been stressing a budget representing amounts needed, *stop*. It isn't Christian. If as an individual you have been gauging your gift by the amount needed, *stop*. It isn't Christian. If you have been giving as you could, when you could, *stop*. It isn't Christian.

Positively, the measure of Christian giving is what you receive. The manner is to lay by first of all some regular proportion of your receipts and make your gifts from that separated portion. The motive is your response to the love of Christ.

Finally, such giving will stop much of the waste of energy expended by so many churches merely in getting money. But much more important, such giving will increase many fold the vividness of the realization of Christ in the life of the giver. If you would be more aware of the presence of the Christ with you,

then begin to practice the primary principles of giving: (1) Give according to the measure of your receipts; (2) Adopt the plan of the separated portion; (3) Make the proportion (if you think it must be less than 1/10th) more than you think that you without Christ's help can manage.

There is a spiritual blessing in this which every Christian who isn't now giving according to these principles sorely needs.

Budgets have their place in church but it is *last* place. On the basis of the responses received to the query "what will you give to Christ and your church?"—a budget of *distribution* is agreed on and adhered to. Thus the spending of the Lord's Treasury is done in a decent, understood, and regular fashion.

By the way, are you giving according to Christian principles? What prevents your starting now?



He Hiked 200 Miles and Lived on Native Food

At a travel cost of only \$4.65 a missionary walks more than 200 miles and visits scores of mountain villages

By CHARLES L. KLEIN

ONE of my recent evangelistic tours was a walking trip through the mountains, a distance of over 200 miles. Several stages were over 20 miles. It was a most tedious trip. I had been ill with a cold and fever for several days before my start, but I did not want to disappoint the people. The first long stage was a climb up a very steep mountain. My legs and heart gave out several times but I reached my destination at dusk.

In this region the path, for there are no roads, passes from crest of mountain to the crest of another mountain. The intervening valley is deep. So the journey is up and down. I asked a woman how far it was to her village. With a majestic sweep of the hand she said, "O, peak to peak, to peak, until you reach Bwe Bar Der." She entirely ignored the valleys. I wish I could be such an optimist.

On the way I would climb to an elevation of 6,000 feet in an hour or

two and then lose all the elevation in 20 minutes only to repeat the whole process on the other side of the valley. I did that seven times in the one day. It would not be so bad if I had a pony, but I have no pony. And as I tell the Karens, my left horse and my right horse (legs) must climb the whole journey.

I was fortunate in getting the Karens to perform a loving service for me. They carried bed bundle and my baggage on their backs the entire distance. I had no food boxes and no cook. I ate Karen food and boiled my water. The whole trip cost the Foreign Mission Society \$4.65 for the three weeks.

As I came into one village a woman grasped my arm and vigorously pumped it up and down. Then she stroked it with delight and said to her Karen companions, "O, look, his skin is so white!" This was a case of "the skin I love to touch." Is it any wonder that I was afraid to take a bath! Water was scarce anyhow, and the weather was cold. So I slept on the

floor alongside the fireplace and still was cold. In the village I saw chickens which had a small bit of colored yarn tied to the head feathers. This was so the people could identify their property.

We have a number of fine Christian boys from this village, but it is easy to understand why no boy will return there. Dirt, filth, drunkenness, does not appeal to them. Further, all the young women are taught to brew liquor. I wish that I could show you the miracles that result when we have been able to get some of these young people to come to our school and to become Christians.

The great association meetings, inspiring and helpful, were held for three days. About 2,500 were present. These days saw friendship between peoples from far distant villages develop from a friendly handshake, to a sharing of burdens and an earnest desire to know what could be done cooperatively. In spite of economic distress we are making progress.

TIDINGS



FROM THE FIELDS

On the Trail of Christian Americanization



Christmas pageant of the Thursday Afternoon Club of the 5th Baptist Church of Washington, D. C. Miss Ruth De Groot, back row center, is chairman of the club and also Christian Americanization Chairman for Washington. More than 60 children from foreign-speaking homes and representing eight nationalities are enrolled

Through Atlantic District

This month marks the 16th anniversary of the Christian Americanization Department of the Woman's American Baptist Home Mission Society. Last year 928 churches of the Northern Convention reported 6,333 volunteers reaching 7,764 foreign-speaking homes. The following pictures and paragraphs, from only one of ten districts, give a few glimpses of

what this leaven of Christian friendship can do in human lives.

First Spanish Baptist Mission of Philadelphia

Some years ago the Blockley Church of Philadelphia, reaching out into its community, found some fine Cuban boys who were welcomed to the homes and the church. As other young men came they were also welcomed. Later a

few brought Cuban wives to Philadelphia, who were grateful for the fellowship of Christian friends. Forty of these Spanish folk were baptized by Dr. John A. Hainer, pastor of the Blockley Church. Last winter the First Spanish Baptist Mission of Philadelphia was formed with several of these Cuban people as a nucleus. Recently our Atlantic District chairman and I attended the



Christian Americanization Volunteers in the Blockley Baptist Church of Philadelphia. They organized a Spanish church



Christian Americanization class in English and citizenship in Stelton conducted by Mrs. H. D. Sorg, chairman for New Jersey

In the ovals: Mrs. L. K. Lewis, Christian Americanization Chairman for Atlantic District, and Miss Ruth Maguire, missionary, both of Philadelphia



First meeting of the Hungarian Branch of the Woman's Missionary Society in the Baptist Church of Stelton, N. J. Mrs. H. D. Sorg sits in the front row center

Below: Mr. and Mrs. Oscar Rodriguez of Puerto Rico and now of Philadelphia. {See next page}



Right: Baptismal class at the Baptist Church of Stelton, N. J., a result of Christian Americanization work



service at the Spanish church. It was an inspiration to see the earnestness and zeal with which they are starting their new adventure. We are teaching English to some of the Spanish women and are hoping to secure a splendid pianist to help regularly with the two services held each week. This church is one of the results of Christian Americanization work.

The pastor, Rev. Oscar Rodriguez, and his wife are fine Puerto Rican young people, and products of Baptist missionary work on that island. After graduating from Sioux Falls College they came to Philadelphia, where they are now working toward degrees in the Eastern Baptist Seminary. —*Ruth Maguire.*

Enlisting the Parent-Teachers' Association

The live-wire Christian Americanization chairman for New Jersey is Mrs. Herman D. Sorg of Stelton. After she had taught English to several of her Italian and Hungarian neighbors they passed easily their naturalization tests, and the idea spread. Others asked for aid in learning English. Finally the Parent-Teachers' Association, finding that many mothers who attended their meetings could not understand the proceedings, called on Mrs. Sorg, secretary of the P. T. A. Welfare Committee, to organize an adult class. Teachers in the Stelton school and members of the parent-teacher group offered their services and the class was started. The preliminary work was laid during the summer when Mrs. Sorg visited a number of the foreign-speaking homes and advised the people to attend the classes.

Thirty-five have enrolled so far and more are registering every meeting. After six sessions of the class, eleven people applied for first papers in naturalization and

four or five took out their second papers.

"These people walk miles to attend classes and show tremendous interest," Mrs. Sorg states. "Many have lived in this section from 20 to 30 years and have always failed to get their citizenship papers. Now they are coming to our classes and show an honest and determined effort to learn about our country and language. Some of the group have been here so long that they should be full-fledged Americans.

"Many of the Stelton group are talented. It is planned to organize an orchestra or choral society from these people who have the traditional Hungarian and Italian love for music. We also hope to teach child nutrition and a number of other things.

"You should see the men's class when they are discussing the Constitution. They are really learning what it means to be an American citizen.

Through the English lessons and friendly calling in the foreign-speaking homes the Hungarian branch of the Woman's Missionary Society was organized last April. Already ten young people from these homes have been baptized in the Stelton church by the pastor, Rev. F. H. McNair.

The Fruit of 20 Years

Twenty years have brought striking changes in our community. Twenty-eight years ago when the first Italian family moved on the block in which our Christian center is now located, a petition signed by almost the entire neighborhood was presented to them asking that they seek another home. They remained and that family has given America two ministers of the Gospel, one college professor and one daughter in the Italian embassy.

In another home the front room

was converted into a very humble barber shop. By the greatest economy and self-sacrifice, those parents worked until their oldest daughter became a public school teacher. One son worked his way through college and became an electrical engineer. The other son seemed born to be a doctor, but what long years of expensive study that would necessitate. The daughter seeing her opportunity, planned to get along on very little for herself. All these years she has given out of her salary between \$80 and \$90 every month to put her brother through medical school. Imagine her pride and that of her father, who is a barber, as now this brother has graduated with honors and begun his practice. Already he gives promise of being a great blessing to our community.

Twenty years have brought 2,500 students into our evening schools for the teaching of English. Although some entered not knowing a word of English, a number of these students are now nurses, teachers, dentists, druggists, doctors, and four are ministers of the Gospel.

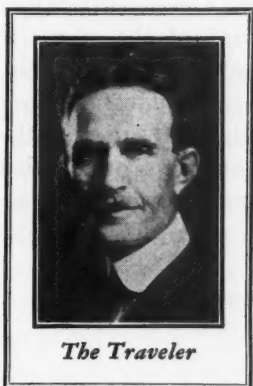
Twenty years ago many fathers of our families could neither read nor write, yet some of their sons and daughters have worked their way through college. Four graduated this year and three are still in college.

Twenty years ago there was so little responsibility assumed by our few church attendants that the total offering taken at the first Sunday morning service was 27 cents for current expenses and missions. Now we have many tithers, and ten young people have become either missionaries or ministers. Eight are on the field, one will graduate from seminary next June, and another entered a missionary training school this fall.—*Ethel Downsborough, Italian Community House, Philadelphia.*

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NUMBER 1 — THE GOLDEN SILENCE

*The Traveler*

ONCE upon a time when I was traveling in that state farthest from the North Pole, the mother of my daughters being with me, we rested for the night in a certain place. During the eve-

ning one said to me that a friend of ours was very ill in a nearby inn. So in the night we went to inquire. Our little journey was less than a mile in length. We found our friend sinking under a mortal affliction. None but nurse or doctor was allowed in the room.

Learning that we were there, she begged that we might be allowed to enter and offer prayer. And this we did. As we returned to our rest I related to the mother of my daughters how I had first met this woman.

It was on this wise. She was left a widow many years ago and found herself possessed of a beautiful country estate and several hundred thousand dollars of the coin of the realm. Being both pious and sagacious she immediately converted her entire fluid estate into annuity contracts. All but a slender fraction went to the societies and boards of the Northern Baptist Convention. Then living frugally on her income she continued to give away all her surplus.

When the Ministers and Missionaries Benefit Board was organized she began to place gifts in the sum of \$1,000 each until the total was around \$15,000. Then a misunderstanding arose. She became grievously vexed at the Board and discontinued her support. And thus it came to pass that I made my first little journey to her country home to pour secretarial oil on trouble donorial waters.

As a matter of discretion I asked a worthy friend to accompany me. For our benefactress was known to have a high temper and a gift of keen speech. For a solid hour I witnessed a superb exhibition of

both. If I opened my mouth to say a word she put a muzzle on me thusly:

"Hold your peace. This is my house. You secretaries always want to do all the talking. You wait until I get through." I certainly did and with meekness befitting the occasion. At last I was able to clear up the misunderstanding to her complete satisfaction. She was as fair as she had been cantankerous. In the calm that followed the storm she chuckled, "Now for your visit you shall have \$1,000 for your Board's work." And on the spot she gave me her peace offering.

The years went by. Her gifts continued to come in until the total was well over \$25,000. Our fellowship was sincere and hearty. Now far from her home she was mortally stricken. Her illness lasted but a few days. From the friendship that began in a verbal baptism of feminine fire, it fell to my lot to be the last minister of Christ to hear her confession of faith and to stand with her at the portal that men call Death while the shadows were deepening. Then the light flickered and went out.

A year later in a state far away from this sad scene a dedication service was being held. An institution for which this good woman had furnished the funds was being formally dedicated. It was set apart for the service of youth. The traveler gave the address. He could eulogize with sincere feeling one who though reasonably rich had voluntarily shared her all for the work of her Master. She might have kept it for herself as multitudes have done and have seen it melt away in a world-wide financial cataclysm. She gave it all away that she might keep it. Now though dead, she still lives on in the Ministers and Missionaries Benefit Board and in other societies of the denomination, rendering Christ-like service around the world, as do all who yield their lives in sacrificial giving that they may keep them unto life eternal.



Just One More Dollar!

JUST "One More Dollar" for missions, and what would happen?

Your church would enter the list of winners and find itself in a rising tide of missionary giving for the first time perhaps in several years.

Your state would be enabled by that additional dollar to hoist the victor's flag. In every state in the Northern Baptist Convention area an extra dollar from every Baptist would not merely mean a gain over last year's contribution but would mark a significant advance.

As go the states, so goes the Union. So the climax of the matter is that "One More Dollar" from each member of the denomination would inaugurate the most important forward movement the Baptists have known in years.

So close to the level of last year have our missionary receipts been running that the small gift, the little added to all that we have done, even when we thought we had done our best, is of the utmost importance.

Far and wide over the American Continent and through our mission fields has gone the word that, beyond any shadow of doubt, it is possible for us to make this the outstanding Baptist victory year of a decade, and that it is proposed to strive for such a triumph by means of a plan that perfectly accords with Baptist democracy.

A dollar from every Baptist is not at all impossible; for the few who are really unable to make an extra donation of that amount there are many who can easily give several dollars more.

A denomination-wide movement is on to obtain "One More Dollar" as a gift over and above all regular pledges, to be paid be-

fore April 30. All such gifts will count on the church missionary quota and should be sent to the church treasurer to be applied on the missionary budget. A special envelope has been designed to receive "One More Dollar."

Of course the dollar can be paid any time before April 30, but for

the majority of church members there will be value in focussing attention upon a particular day as the culmination of the effort. A special service will be a great help, especially if it includes a review from the pulpit of some of the recent developments on mission fields showing in what worthy channels the extra dollar will be set to work.

THE DATE IS APRIL 28.



Ten O'Clock in the Morning Courage!

By M. E. McINTOSH

IT IS one thing to feel the lift and thrill of an inspirational evening meeting where the lamps, the music and the big audience combine to produce an effect of radiant good cheer. Rugged individualists find attendance a pleasant duty.

Then there is such a thing under the sun as an early-morning meeting, inaugurating the daily program of a Northern Baptist Presidential Party. A meeting devoted, not to flights of oratory, but to quiet, serious discussion of

the more urgent denominational problems. That is something quite different, a kind of meeting and an hour of meeting that call for active interest on the part of those who are asked to attend. Weather is a factor too. Winter defies the constitution and imposes a religious test by demanding ten o'clock-in-the-morning courage.

Such thoughts were in mind when I climbed the hill at Bridgeport and made my way to the Baptist church of which Dr. John M. Moore is pastor. It was a

frosty January morning, with that sharp wind which Connecticut folk know only too well. The streets were slippery with ice.

"Not much doing this morning," said Pessimism on the way up. "Too cold; roads bad for motoring; small attendance indicated."

It would be a good thing if everybody engaged in religious work were completely deaf to the tones of Pessimism. Actually there are no circumstances so difficult that a Christian ought not to take counsel of his courage instead of his fears, and the events of that morning in Bridgeport support this opinion.

The Presidential Party was headed by President Avery A. Shaw, of the Northern Baptist Convention. He was accompanied by Mrs. Leslie E. Swain of Providence, R. I., Dr. John M. Moore, and Dr. W. H. Bowler, Executive Secretary of the Council on Finance and Promotion. The morning program called for a discussion of missionary recovery, led by Dr. Bowler, and a presentation of the program on Christian Social Action.

The surprises of the day began with the size of the audience. Shortly after 10:00 o'clock the entire central section of the church auditorium was filled. After a service of worship, the meeting went promptly to work. After Dr. Bowler had presented the missionary situation and described the program for recovery of lost missionary ground, there was a rapid fire of questions from the floor. It was the number and nature of these questions and comments, continued through the period in which Dr. Moore was leader, that made the meeting one of extraordinary interest. The views expressed from the floor revealed no fear of nettle-grasping.

March 10 to 17

IS THE period suggested for Simultaneous Pledge Week. Thousands of churches testify to the value of a thoroughly prepared and carefully conducted Canvass.

These Baptists knew there were problems to be faced and they faced them. There was substantial unanimity of opinion in favor of strengthening Northern Baptist missions and a very ready understanding of the different phases of Baptist work that Dr. Bowler touched on. The question uppermost in all minds was the best means of achieving the result.

The same keen attention was paid when Dr. Moore had outlined a preliminary report of the Commission on Christian Social Action. Most of the Baptist pastors of the Bridgeport area were present and the number who commented with intelligence and understanding on the denomination's social program was an indication of the widespread interest which this subject has aroused.

As midday approached I reflected: "If the denomination could muster only one group as large, as live and as sincere as this one, it would still be a force to be reckoned with. With ten such groups a Christian leader could feel as Oliver Cromwell did when he had recruited his Ironsides, and with 100 such groups anything would be possible." The exact number present I did not ascertain, although I was told that 210 persons were seated at the luncheon tables in the pleasant dining room. It was noticed that some had to wait for a later serving.

In any case, statistics would not reveal either the quality or the importance of the meeting. It was the active and sympathetic interest manifested that left the deepest impression, and certainly none

present carried away any doubts as to the value of the Presidential Parties to the denominational work. The reports indicate that for Bridgeport might be substituted the name of any one of a score of cities between the two oceans—for good meetings and lively interest have been encountered by all three of the parties. With few exceptions the Baptists of the communities visited have not only turned out well to hear inspirational addresses, but they have stood the test of early morning sessions that appeal chiefly to those who feel responsibility, and are more concerned about doing something than being entertained.

The Pastor's Part in the Every Member Canvass

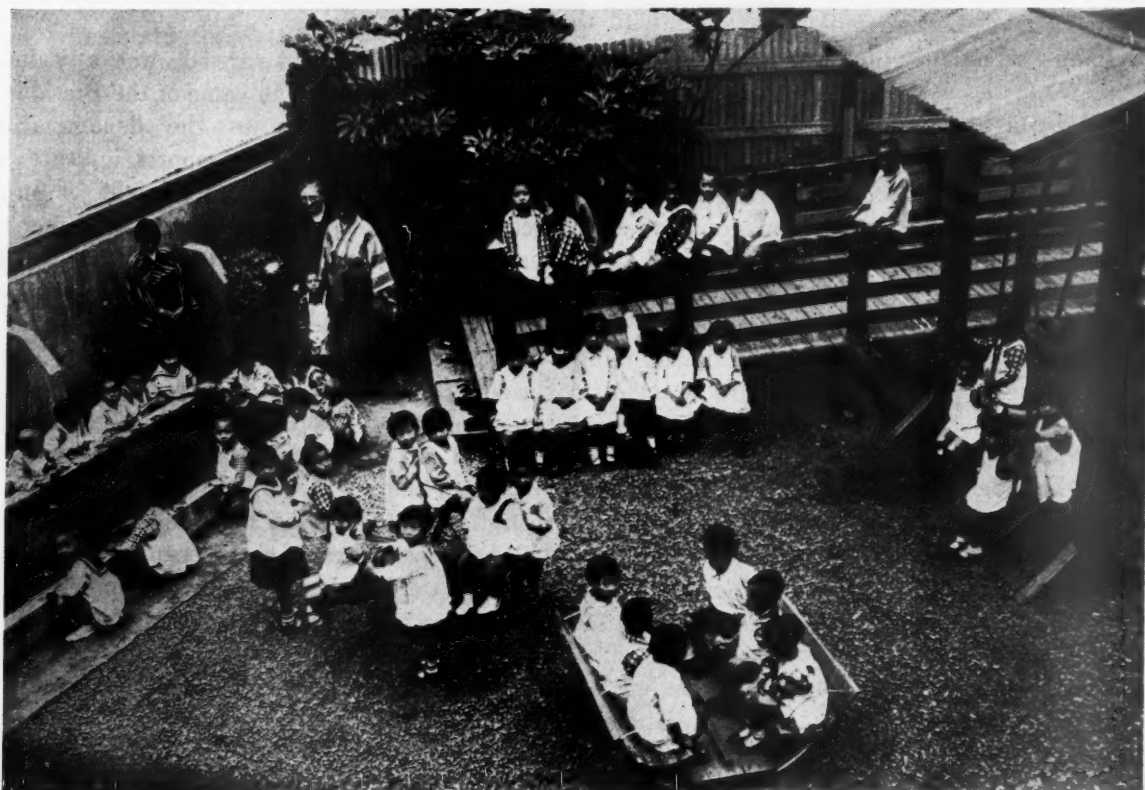
If preparation is the keynote to success in the Every Member Canvass, the pastor is the key man. He can vitally influence the organization and outcome of the Canvass by his activities in two directions; first, in the selection of a competent chairman of the Canvass and second, by stamping the entire effort with its true character as a spiritual undertaking. So much depends upon a right choice for chairman of the Canvass that the utmost care should be exercised in his selection.

The strongest available leader in the church membership is needed for this position, a leader able to enlist others, to inspire them with enthusiasm and with the executive capacity to see that his assistants give proper atten-

(Continued on page 192)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



Miss Minnie Carpenter surrounded by some of her beloved little ones in the Starlight Kindergarten at Tokyo, Japan

Ginling Graduates Enter New Areas

A report from Ginling College, Nanking, East China, features the dedication exercises of the new library and chapel buildings. Next year the college celebrates its 20th birthday.

"It is interesting to note," continues the report, "how our graduates are entering into new areas and new lines of work. One has gone down to Kwangsi and joined the Government Rural Institute in that progressive province. Another has gone north to Changli in Hopeh to a Methodist Girls' School. Two have joined the staff of the Christian Rural Service Union in Li Chuan, Kiangsi, a district which was occupied by the

communists for several years but was taken over by the government troops last year. Miss Phoebe Hoh, who has had special training in rural education, is working with the National Economic Council in its program of rural reconstruction in Kiangsi. A member of last year's class is taking charge of the rural station not far from Nanking under the Y. W. C. A. Recently the government has paid much attention to the building up of the rural community. Through our neighborhood work we have close contact with farmers and this intimate knowledge of their needs arouses a real desire in many students to help them. Thorough academic training, cultivation of the Christian spirit of service, and oppor-

tunity for extra-curricular activities through student organizations combine to build the type of womanhood which meets urgent needs in the new China."

Midnapore Girls' High School

The Midnapore Girls' High School, the only high school for girls in the district, became affiliated with Calcutta University in 1929 and has been sending girls for matriculation examinations since 1930. For a couple of years results were discouraging, but now they are most promising. Two years ago the two girls appearing passed with distinction, one receiving a scholarship. One is now successfully filling a teaching position.

The other is now in college. Last year three girls took the examination, two securing scholarships, one special honors in four subjects, and both girls are in college. The third girl is now in Medical College in Calcutta. The coming year four girls are to appear.

Midnapore High School maintains a highly efficient staff who show a personal interest in the welfare of the girls. The atmosphere of the school and its teaching is distinctly Christian.—*From a Survey of the Educational Work of the Bengal-Orissa Mission.*

"Music Hath Charms"

The students of Judson College gave us a musical evening a week ago. The program included vocal and instrumental music, ancient and modern, Chinese, Burmese, Karen, and Indian. The most painful was the very ancient Chinese. It was a large orchestra, too. I remembered in time that in battle—so I have heard—soldiers are told to open their mouths so that the air pressure, or whatever you call it, from the noise, will not all come on one side of the ear drum. This amused those who sat with me, but we tried it and thought it helped. A very interesting number was given on a Chinese instrument called the Yow-Kim. The program says that "This stringed instrument was invented a short time after the creation by King Fu-nyi-shee. It is played by scholars and the refined. It is not played when the weather is very cold, hot, windy, rainy, thundering, snowing; nor when there is death or worry; when not tidy, not burning incense; when without a friend or fellow expert to appreciate the music." I think the conditions were all favorable except that we had no incense.—*Beatrice A. Pond, Rangoon, Burma.*

Minnie M. Carpenter

The home-going of Miss Minnie M. Carpenter on December 21, 1934, marked the completion of nearly 40 years of service in Japan. Miss Carpenter had returned to America for a visit but was weakened by a very difficult sea voyage and when pneumonia seized her she lingered only a few days. Her sudden passing was a great shock to her host of friends.

Miss Carpenter had so completely merged her life in that of her adopted land that she grew with it and changed with it, giving herself with rare devotion to whatever mission task needed her most. Her work began at Nemuro, in the north. Except for three years there and four years of teaching in Mito, her whole service has been in Tokyo. She gave ten of her most valuable years as head of the Surugadai School for Girls. In 1921 adjustments on the field made it necessary to close that work, but she continued to give to its alumnae her understanding help. Since

1912 Miss Carpenter had been concerned in the establishment of kindergartens, and after she was released from heavy school duties she gave practically all her time to this interest and was responsible for the conduct of five kindergartens in five wards of Tokyo. The kindergarten was to her not a by-product of Christian missions but a means for bringing Christ into homes and lives.

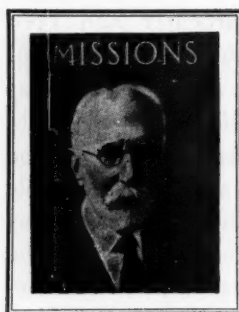
Miss Carpenter loved her people greatly, from the tiny ones to the adult leaders whom she had trained, and every one of them loved her. She was with them through earthquake, war, depression and the world misunderstanding. One of her co-workers writes out of 16 years of fellowship: "She was a remarkably capable, devoted missionary and still better, a brave, great-hearted woman." She was a woman of great vision, a creator and a builder, but best of all she built her own splendid Christ-centered self into Japan.—*Isabel Warwick Wood.*

RIGHT: *The Library of the Ginling College, Nanking, China*



BELOW: *Another view of the Starlight Kindergarten in Tokyo*





The Editor Emeritus says:

A Wonderful Life Story

THE recent publication in London of the eighth edition of the *Life of William Carey* by his great-great-grandson, Rev. S. Pearce

Carey, affords a welcome opportunity to review once more a career in many respects without parallel in missionary or human annals. In the preface to this new and revised edition the author tells of the large amount of fresh and valuable material—letters, diaries, and botanical records—that has rewarded his long Carey-quest. A persistent and painstaking biographer, he has now finished what will abide as the complete story of the English Baptist who, in the words of George Adam Smith, “broke the way for us all into Asia, and gave his life without an interval for its people.”

The centennial celebrations last year brought his work into truer perspective and revealed the heroic proportions of the man who “had the zeal of a Crusader with the valor of a Viking.” That is a list of renown in which Principal Cairns of Aberdeen puts him: “Four English names,” he says “stand supreme in the 18th century—Samuel Johnson, the man of letters; Edmund Burke, the statesman; John Wesley, the home-evangelist; and William Carey, the world-evangelist.”

The Christian world is indebted to the author for this substantial volume, which represents the labors of two decades, and two years of “inbreathing India, and feeling the pulse of her quick life;” sojourning in every place Carey dwelt in; talking with some whose fathers knew him in the flesh; and having access to the abundant stores of information and a wide and hearty assistance. He mentions among his helps Mornay Williams’ *The Serampore Letters*, which reveal the early cooperation of American Baptists and others with Carey. In his desire to claim for Carey only that measure of primacy and pioneership due him, he says Carey was “distinctly *not* the first British missionary of modern times, though he did exert the most stimulating influence.”

He says further: “I have most rejoiced to rescue the name of the mother of all his children from the cruel wrongs which have been done to her. Biographers without exception have echoed her dispraise. Now that the fact will be known, feeling will re-

bound in her favor. Carey would wish me to lay this wreath upon her grave.”

Concerning Carey’s first-born son, he comments: “A recent severe judgment on Felix Carey, which had wide circulation in Burma, and still more, the offensive caricatures of him and his wife and home in a biographical Judson novel, which had a large sale on both sides of the Atlantic, have called for a fuller record of the facts concerning the first-born son of Carey.” In this respect the present edition puts a new light on passages in Carey’s life that have been misunderstood and harshly criticized. The schism over the Serampore mission is frankly treated, unhappy as the chapter is and not at all to the credit of the Juniors in India or the home board in London. But the reader’s final conclusion will doubtless be that the biographer has admirably succeeded in his personal purpose—“the disclosure of a man.”

For William Carey was every inch a man, and one of the uniquely gifted men sent by God to his generation and the gospel-needy heathen. The first ten chapters, covering the 32 English years, are a fascinating revelation of an unfolding genius. Here are the romance and adventure and eagerness for knowledge that boys love. Few chapters are fuller of life and attraction.

Part second covers the 40 Indian years, giving Carey an unbroken record of 72 years—a record of simply amazing achievement. The building of Serampore alone would have been a monumental work; the experiences of the pioneer days were filled with difficulties and hope deferred; but nothing could daunt the intrepid spirit of the leader who had stirred the stolid English Baptists to action by his passionate pleadings and offer of himself for the cause he advocated. The future historian will have no excuse for misstatement regarding the pitiful history of the wife and mother, or the career of the son. Carey suffered keenly through the domestic afflictions, but he lived to complete the translation of the entire Bible in six of India’s chief tongues, and to declare himself satisfied and happy in his highest aims. The chapters that show him as the garden grower and as the translator, with the closing description of the satisfied years, rounds out with unabated interest this noble memorial of one of the world’s truly great men. This life story inspires faith and the will to do for God.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Mission Study Themes 1935-1936

"Pioneering Today in Home Missions" is the title of the home mission theme. At this writing the titles of the books have not been definitely determined, but subject, content, and author are indicated as follows:

The adult book by Hermann N. Morse presents a study of the new missionary tasks facing the church, and based on a recent survey made by the home mission Boards. A special course for adult groups by Kenneth D. Miller is also in preparation.

For young people and seniors the following materials are in preparation: (1) A book by Frank W. Herriott presenting the responsibility of youth in the Christian task in America, and containing full descriptions of missionary activities now being carried on by youth groups in a wide variety of churches. A valuable book of concrete illustrations; (2) a course for young people's groups by Dr. Herriott and Sue Weddell.

For intermediate, junior, and primary groups special materials on Mexico are being prepared. Specific information will be given later.

"Missionary Centennials" will be the foreign theme for Northern Baptists in recognition of 100 years of work in South India, South China, Bengal-Orissa, and Assam. Since the interdenominational foreign mission theme is Latin America, it is opportune that Northern Baptists study their foreign mission work in these fields,

which celebrate their centennials in 1936.

The book for adults, whose title will be announced later, is being written by Associate Secretary Dana M. Albaugh, of the American Baptist Foreign Mission Society. The book will deal with the heritage of 100 years, showing evidences of the wide outreach of the gospel and the founding of our missions. In each of the four countries the missionary work of a century will be graphically set forth with an abundance of background material. The book will then face the new century with its problems and needs.

A book for young people is being written by Mrs. Anna C. Swain on the centennial theme. It will contain biographical studies of the pioneers who began work in these four countries, and will then pass on to the consideration of the actual work now being done in these countries, and will contain a frank discussion of the possible missionary work of the future.

Additional books of special interest include *The Jew and the World Ferment*, by Basil Mathews, describing the world situation among the Jews and the relationships of Jew and Christian; *Men and Women of Far Horizons*, by Jesse R. Wilson, containing sketches by missionaries.

Schools of Missions

DENVER, COLO.

The First Church of Denver, Colo., held a School of Missions for

six weeks beginning on January 9. It had two main features.

The first was a leadership training school on Wednesday evenings. Four standard courses were offered: "Methods in Children's Work," by Shaw; "Methods in Adolescent Work," by Ripley; "Teaching Functions of the Church," by Miss Johnson; and "The Old Testament Prophets," by Dr. Clarence W. Kemper. A church-night supper at 6:15 was followed by devotional services under the direction of Dr. Kemper.

The second feature was a school of Christian World Fellowship conducted on Sunday evenings under the auspices of the youth council. Texts used were "Rainbow Bridge," for primary and junior children, by Means; "Gold Mountain," for junior high, by Payne; "Out of the Far East," by A. Hunter, for seniors; "Suzuki Looks at Japan," for young people, by Lamott; and "World Tides in the Far East," for adults by Basil Mathews. A worship service connected with the theme followed the class work.

HUTCHINSON, KANS.

Rev. H. B. O. Phillpotts of Hutchinson, Kansas, reports an unusually well-planned and successful School of Missions for seven Sunday evenings under the auspices of its young people's society. Mission study texts on Japan were used as follows: "Japan and Her People," "Typhoon Days in Japan," "World Tides in the Far East," "Christ and Japan."

The school was carried out on a visualization basis with the use of the airplane and various parts of Japan were visited.

A story hour for boys and girls up to grade five was provided. The objective of the school was announced in the following statement:

To provide an opportunity for all the people of the church and the community to become acquainted with our world neighbors, their customs, cultural traditions, and their needs in the light of Jesus Christ and His gospel.

The pastor so successfully geared this school into the total program of the church that it won the attention of all. The faculty were officially presented to the church; the prayer period was held for a mission school and for our missionaries; the school was supplemented by the use of stereopticon lectures, and the pastor's sermons were related to the study subject. Missionary hymn singing and ten-minute surprise programs were

other special features. Special features closed each class session.

URBANA, ILL.

The First Church of Urbana, Ill., conducted a successful School of Missions in the Sunday school period with six classes. The outstanding feature was the preparation. Before the school opened, a class of nine met once a week for six weeks with a very competent teacher for the most intensive study of Japan that could be made. These nine formed the teaching force in the School of Missions.

Average attendance in all departments was 156; the highest attendance at any one session was 206. The Adult Department ended with a play with the High School and Intermediates attending. The High School department also put on a play with the Intermediates attending. The Beginners concluded with a Japanese tea, inviting all interested to attend.

of which the pastor is a trustee.

The Ambassadors perform many useful services around the church. Last November, when the faculty and student body of Wilbraham Academy were guests at a Sunday morning church service, the Ambassadors acted as chauffeurs and handled the transportation to and from Wilbraham, Mass. They also sponsored a Father and Son Banquet held in February. The chapter has always emphasized attendance at church as well as at church school. Every Sunday morning a large percentage of members are at the preaching service.

Ambassador News

Rev. G. B. Castellini, Pastor of the Italian Baptist Mission, Fredonia, N. Y., has recently sent in a request for a charter. A chapter had been at work there for a year. It met every Friday evening under his supervision. He reports them as being very enthusiastic and excellent boys. They have already read together the lives of Livingstone, Mary Slessor, Robert Morrison, John G. Paton, W. T. Grenfell, and are now reading the life of Alexander M. Mackay.



Robert O. Seely of Boston sends the following comment about Royal Ambassadors: "I wish you could have been with us last Sunday night at Reading. We had a most wonderful meeting and several

ROYAL AMBASSADORS

A Chapter of Merit

The Judson Chapter, 2nd Baptist Church of Suffield, Conn., Pastor E. Scott Farley, has a splendid record. Organized on November 5, 1926, it has enjoyed more

than eight years of continuous service. Some charter members are now college graduates. Active members now number 19, with 17 the average age. All are students or graduates of the Suffield School,

Features in This Issue of Special Interest to Boys

	PAGE
THE FRUIT OF THE TREE	131
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HELD UP BY BANDITS	141
THE DEAD SPEAK	143
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HE WALKED 200 MILES	169



It's a boys' summer camp, but where we do not know. The original photograph has been mislaid. If you identify it, please write and the caption will appear in April

R. A. chapters took part in the striking evangelistic program. The boys were great in their short addresses. I can see how much the Camp means to the boys in the way of spiritual growth. I was all thrilled throughout the entire program. If we can be of help to these boys it is certainly a mission worthy of consideration and hard work. The hope of our country is found in the strength of character and Christianity that we can establish in the youth of the land. Contrary to the general opinion that young people are 'going to the dogs' I believe that they will respond in a very gratifying way if they have the opportunity. The gospel can be made so practical to be acceptable to youth. Of course, it must be presented in the light of present day circumstances."

■ ■ ■

Just before Christmas 30 boys gathered at the First Baptist Church, Medford, Mass., to effect the organization of the Frank Ufford Chapter of the Royal Ambassadors, No. 706. The present pastor is Rev. C. Harry Atkinson. One of his predecessors was Dr. W. A. Hill, now Executive Secretary of the Royal Ambassador organization. Chapter leader is Harold A. Osgood, a teacher in the Medford High School. He also teaches a class of boys in the church school. Several boys have passed their tests for the Page degree. The group is keenly interested in the coming initiation.

Recent Chapters

Samuel Day Chapter, 1st Church, Homer, N. Y.
Adoniram Judson Chapter, 1st Church, Canon City, Col.
Pathfinder Chapter, 1st Church, Casa Grande, Ariz.
Joseph M. Smith Chapter, 1st Church, Hutchinson, Kan.
Wilfred T. Grenfell Chapter, 1st Church, Temperance, Mich.

Joe Smith Chapter, Creighton Church, Creighton, S. D.

Wilfred T. Grenfell Chapter, 1st Church, Franklin, N. H.

James Calvin Richardson Chapter, Clifton Church, Clifton, N. Y.

David Livingstone Chapter, Emmanuel Church, Johnstown, Pa.

Wilfred T. Grenfell Chapter, Southport Church, Southport, Ind.

Albert L. Shelton, 1st Church, New Plymouth, Ida.

William Carey Chapter, 1st Church, Filer, Ida.

Wilfred T. Grenfell Chapter, Parkerford Church, Parkerford, Pa.

Frank Ufford Chapter, 1st Church, Medford, Mass.

William Carey Chapter, Fairmount Church, Newark, N. J.

WORLD WIDE GUILD



Senior World Wide Guild of the First Baptist Church of Gillette, Wyoming

You Must Decide

"You are the girl who has to decide,
Whether you'll do it or toss it aside;
You are the girl who makes up your mind,
Whether you'll lead or linger behind,
Whether you'll try for the goal that's afar,
Or be contented to stay where you are.
Take it or leave it, there's something to do—
Just think it over, it's all up to you."

The above lines appeared in the Baptist New Yorker Guild column edited by Helen Crissman Thompson. There is so much food for thought in them that I pass them on with two other thoughts from

a Book we all love: "The King's business requires haste." "Here am I, Lord, send me."

There are two months before our Guild year closes. Has your chapter secured your Guild Rays gift? If it was less than you could give, will you not bring it up to maximum? How is the reading coming? There is plenty of time to prod delinquents and get under the line by April 15. Have you tried any of the four Special Projects? *How many new subscriptions have you secured to this wonderful MISSIONS Magazine?*

I am sure you will be interested in reading about Guilds here and there, not only from coast to coast, but overseas. They all fit into the Guild picture and each group makes its own contribution. I close with one verse of a new Guild song in a new edition of the Song Sheet,

to the tune *Drink to me only with thine eyes*.

"Oh, may we hold the light of faith
Where all the world can see,
And true to Thy abiding trust
Oh, may we ever be.
In love and service lead us on,
To follow glad and free,
Keeping our vision all undimmed,
Reflecting ours from Thee."

*Faithfully Yours,
Anna J. Nokes*

218 Lancaster Ave., Buffalo, N. Y.

A New Short Play

Sold is the title of a short play full of snap and information about the purpose and activities of the Guild. It is perfect for presentation at the Women's Society of Church, Association or State; for a church prayer meeting; a Mother and Daughter program; or a House Party or Rally. It is written by Helen Jackson of Buffalo, a Guild girl who started as a Crusader. Price 5¢. Send to 218 Lancaster Avenue, Buffalo, N. Y.

Central Church. They did fine work all last year and surely deserved the State Award given them for the largest number of points won. This award is a pair of beautifully hand-wrought Chinese silver candlesticks donated by our beloved missionary, Miss Edith Traver of Swatow. They love the play 'Helen Enlists,' and enclosed is their picture. They made wisteria blossoms, and with ivy vines, windbells and lanterns created a most attractive garden scene. Even a fountain was cleverly managed with a tub and a piece of hose. They put themselves into the spirit of the play, and consequently 'put over' its message to the audience. The offering was sufficient to pay for their new reading books and to buy materials for their White Cross quota."



Cast of the play "Helen Enlists" as given by the Lighthouse Guild in Central Baptist Church, Olympia, Washington

GUILDS HERE AND THERE

Washington Has Two Rallies

One was in Spokane and the first real Rally for the Eastern part of the state, with 80 girls present. After conferences and a grand time playing in the Gym, the women served a 10¢ supper so that no one need stay away. Bless the women! A play was given by one group and a résumé of the study books by Mrs. Fahey, President of Columbia River District.

The other was a House Party at Brewerton, October 27-28. Their

programs were lighthouses and their Banquet Toast List on Light follows: Loyalty, Imagination, Godliness, Happiness, Thought. The State Secretary, Ruth Moore, presided, and the Pastor, Rev. Charles Baker, had a special sermon for them Sunday morning. Over-night entertainment was provided. There were 64 girls present.

Washington Again

This time Olympia speaks: "We are proud of our Teen Age Guild of

A New Mexican Chapter

Two enthusiastic Guilders from the Olive Russell Chapter, First Church, Topeka, Kans., last May organized three girls from the Mexican Church into a Guild chapter, and very soon they numbered eight enthusiastic members proud to be part of the Guild family. They have monthly meetings and six of them attended the Guild State Convention in October. They were treated royally, and charmed the others by singing in Spanish. A Guild in the First Church has adopted them and each American girl now has her special Mexican sister. There was a Christmas party including the American girls at the home of the Mexican pastor, Mr. Martinez, a tree with gifts, Santa Claus. After an hour of fun, a very lovely Christmas program was given, closing with a Candlelight Service when the Mexicans sang "Holy Night" in Spanish. Mr. Martinez has translated the Guild Initiation Service into Spanish. They are studying *Japan and Her People*.

Do you not think they qualify as Worth While Girls? Look at their picture on this page!

In the Philippines

ILOILO

Dorothy Dowell, Guild Secretary for the Philippine Islands, writes: "December 9th we held a union Vesper and Communion Service at the Student Center. There are three Guilds here and we had about 150 at the service. Through Dr. Warnshuis and his committee I was able to procure 50 books for our traveling libraries.

"There are four Guilds in the Islands and many former Guild girls scattered over the fields. Our B.M.T.S. Guild is fortunate in having a library of your used study books, but they are eager to be up to date in their reading, and are needing recent publications. The White Cross committee keeps the girls 'humping.' Last year they made first-aid kits out of tin cracker boxes to give each graduate as she went into the field. This year they added soap for Christmas gifts to their graduates, for distribution where needed. They are buying a small leather case with W.W.G. funds, into which they will place some eight or ten books for our Filipino missionaries in Antique. This is the beginning of a number of traveling libraries they hope to have for missionaries and high school students in out-of-the-way districts."

CAPIZ

Guilds are always interested in the Home School, Capiz, P. I., and the following items from Arcola Pettit's Christmas letter will be welcome: "'Home School Day' fell on October 7th. As this was our first attempt we hardly knew what to expect. All former students were invited. Thirty came to the dinner at noon which was followed by Toasts—'Past, Present,

Future.' Our Junior W.W.G. under the leadership of Mrs. Feldmann has monthly meetings. Miss Ernst is counselor for the Senior Guild. They gave their Christmas offering to the Leprosorium in Santa Barbara, near Iloilo. Five White Cross boxes came recently, the first since last year. You may be sure they were most warmly received. We marvel at the way the women and the W.W.G. groups are keeping up their spirit of giving. God will abundantly bless each one of you."



World Wide Guild Girls of the First Baptist Church of Topeka, Kansas

Spanish Guilders

The Guild girls, First Spanish Church, New York, wanted to make something to sell at the church picnic last summer, so they came to my room and made 150 doughnuts, which they sold with coffee at the park. Recently four new girls have come from Porto Rico, and they are all so capable and willing to help that they have lightened my work with the older girls. This group has progressed more than any other. They have a fine missionary spirit, and last year when our church was behind in its

pledge to missions, this W.W.G. group went to the church treasurer and voluntarily offered to give something to help. Our church is one of the few in this district that paid its full missionary pledge this last year.—*Alma B. Clifford.*

Christian Center, Pueblo, Colo.

Our Guild gift to the Golden Anniversary of the Woman's Home Society provided one unit of this Christian Center and Geraldine Yotty sends some good news: "We are happy over the ac-

complishments of our Guild this past year, as we have been able to reach our goals. We sent a White Cross box, gave a play, and had a Mother and Daughter tea. Next year we hope to have a Vesper Service."

Guild Girls Are Leaders

From Los Angeles comes word from Thelma Cushing: "Most of our Guild girls are now taking leading parts in the B.Y.P.U. and church service. They are so much in demand that I cannot expect quite so much Guild activity from them. Several are working in a

little mission and attend faithfully. Recently they with some of the boys organized a B.Y.P.U. in this mission. Their enthusiasm is most inspiring."

Nellore Guilders

Nellore, India

Dear Miss Noble:

The W. W. G.'s of the Second Telugu Baptist Church are having glorious times. Our Junior Chapter is named "The Rachel Kamala Chapter," after Mrs. Rachel Kamala James, whose husband was Deputy Collector (a high Government officer) in Nellore for several years. Mrs. James was my loved co-worker and gladly volunteered to help me with the Junior W. W. G. She was a cultured and charming woman, and motherly in her attitude. She died suddenly a little more than a year ago. Recently her husband gave us an enlarged photo of his wife, and this was unveiled at a recent meeting in our Guild room.

Yours very sincerely,
Marie F. Smith.

The letter enclosed an order for four Study Books and Programs, and some pageants and plays, so it is obvious that these Nellore sisters of ours, having their own Guild rooms, are right up to date in Guild activities.

Mystery Sisters

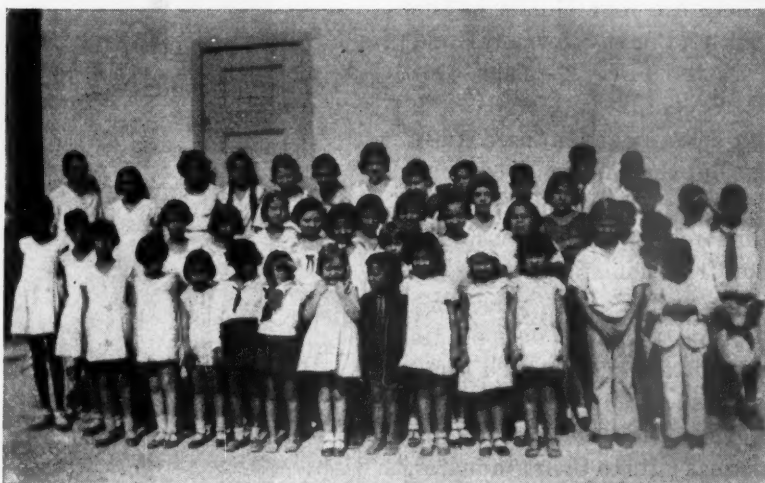
By the time these lines are read the mystery will be solved as the secret was to be out at Christmas. Farther Lights members took Guild members for their sisters and all sorts of mystery remembrances have given them thrills through the year. They are making a Year Book on their activities illustrated with snapshots and programs. They are reading hard to qualify in the Reading Contest, and are at work on the Round Table project, a well-rounded program of Guild activities.

A Silver Tea

At a "Silver Tea" given by the Sweet Sixteen Chapter at Iowa Falls, Iowa last fall, was presented a lovely playlet entitled *You*. The characters were You, Fear, Frivolity, Ambition, Indifference, and Consecration, with Fear, Frivolity, and Indifference

on one side weighed against Ambition and Consecration on the other. "You" decides to follow the Cross as being the only true way to the Kingdom of Heaven. Tableaux and a beautifully lighted cross added much to the desired effect. The money from the "Tea" was used in paying the missionary pledge of the Guild.

Children's World Crusade



Children's World Crusade at Guantanamo, Cuba

Little Friends from Everywhere

By JESSIE WILKINSON

Reprinted from the Jewel Band Program

Little friends from everywhere
Need the Heavenly Father's care.

Little dark-skinned African
Painted by the sun;
Little Filipino brown;
Chinese baby yellow;
Babes of India, Japan;
Little red-skinned baby, too,
All play peek-a-boo;
Cuddly little Eskimo
From the land of ice and snow,
Little babes red, white, and brown,
Black and yellow, too;
All play peek-a-boo.

Little friends from everywhere
Need the Heavenly Father's care

Plan the Rally

Again the time has come to plan for the Annual C. W. C. Day Rally set for April 6. At the outset let me say that if the date is inconvenient to any group it may be changed without calamity. The essential thing is that all children have a chance to meet together to talk about their interest in children everywhere and their part in sending the gospel to them as Jesus commanded us to do. Therefore it is a children's meeting and should be carried out in every possible detail by the children.

Leaders in each Association should get together early in March and make general plans; but as each church is assigned a certain



Crusaders of the Washington St. Baptist Church, Lynn, Mass.

time and part (music, recitation, dramatization, story-telling, report of handwork, visitation, etc.), the children should be consulted and help make the decisions as to carrying out their part of the program. The devotional service may be planned and conducted by the children. This is their big meeting of the year and should be especially happy and interesting to them. Don't let us forget that they like to laugh.

There will be children from some churches which have no C. W. C. organizations. These children are not to blame for such a sad state of affairs, so be sure that their feelings are not hurt by being omitted in any way. When reports are called for, these children may tell how much money they have given to our Baptist missions, how many books they have read and what boxes they have sent.

You may find: Poems in the C. W. C. pages of *MISSIONS*; plays at 218 Lancaster Ave., Buffalo, N. Y.; stories to tell and dramatize in the study and reading books and in the Graded Missionary Stories for the Sunday school for this year; games in the study books

and "Play Hours"; refreshments—weak tea, rice cakes; decorations—lanterns, cherry blossoms, parasols and fans. (Order from Sunrise Rice Cake Co., 885 3rd Ave., New York.)

There will be some interesting stories, pictures and articles in the April issue of *Children's Leader*.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

Clipped from Leaders' Letters

The children are hardly able to wait from one meeting until the next. How can we refuse them our best when they are so anxious for all we can give them?

I thought you would like to hear how our new Crusader Company in Marion, Ind., is getting along. We now have 20 members and hold two meetings a month. We have sent \$3.00 to the State Missions treasurer, a box of unmounted pictures to a Mexican Center and a box of cards with plain paper pasted on backs, to Nellore, India. The children enjoyed *Our Japanese Friends* and put on a Japanese

play. They studied *Japanese Here and There* and are now ready for the Home Study book. A number have memorized songs and Scripture and the books of the Bible and one girl has 220 Honor Points. Several are reading missionary books. We have used the C. W. C. page in *MISSIONS* a number of times in our programs.

As a girl, I was a member of the C. W. C. and the W. W. G. and was very much interested. Now I am married and in another town where this work hasn't been started and the missionary chairman and I are going to organize. My Sunday school class of girls are enthused over it.

This month completes one year of our organization. The girls are so interested in the study of missions. We are going to give a play for the Missionary Society.

We have an enrolment of 30 members and an average attendance of 25. We have studied about all our special missionaries. Several have already learned their special memory work for this year. Nearly all our children are reading books. We have a work meeting once a month at which we make scrap-books, jig-saw puzzles, sewing cards, and several other things. We made a Thanksgiving poster, several Christmas posters and have begun on our January and February posters as some of the girls love to take them home to work on. We also have our birthday posters and booklets for each month.

November 6 we gave a Silver Tea and a Japanese exhibit which was very well attended, with several out of town visitors. The exhibit was put on by Mrs. W. S. Ryan of Appleton, who spent some years in Japan. The tea was served by four girls in Japanese costume and one

in a Chinese bride's gown to show the difference of dress in the two countries. We had two Christmas parties, one for Heralds and Crusaders and one for the Jewels, with games and refreshments.

We had the loveliest Jewel Band meeting last Sunday. We used Miss Wilkinson's program on Alaska and the children were tremendously interested. They asked questions and talked about the pictures. They colored the mittens which they took home and one child was heard to say to her older sister, "I am going to bring some more money for those little children."

Two Star Associations

Santa Barbara Association in Southern California is the only Association in the Northern Baptist Convention in which all three groups of C. W. C. are enrolled in every American church and in one Mexican church. One other Mexican church organized Crusaders in 1934. All of these 37 organizations are actively working out the full C. W. C. program. That is an accomplishment for the Secretary, Mrs. H. B. Transchel, to be proud of, and for the churches to be congratulated upon. I am sure every missionary-minded person will join the National Secretary in extending hearty appreciation and felicitations to the workers in this Association for this record of achievement.

Kern River Association, also in Southern California, Mrs. Etta Henry, Secretary, was the first Association in the Convention in which every church had one or more C. W. C. organizations enrolled. By 1929 this had been accomplished and these groups are still functioning and with one exception are entering into all the C. W. C. activities. There are 9 churches and 21 organizations in the Association. Last year a small

German church was organized which has no C. W. C. work as yet, but in all probability will have soon. This is one of the most gratifying results of the year's work and one that will inevitably strengthen the work of the churches as the boys and girls carry with them the sense of responsibility and joy in service.

To Mrs. B. F. Hamilton, State Secretary, is due this exceptional record. The Women's State Board has made possible the attendance of Association Secretaries at an all-day Conference and training school. Mrs. Hamilton sends a letter to each church leader once or twice a year calling attention to the goals and activities being carried on and giving suggestions that come to her through correspondence and MISSIONS. Her State goal is "*Every child crusading for Christ.*"

An Experience in World Friendship

For a number of years, the Primary Department of a Cleveland church has sent Christmas gifts to a Baptist Sunday school at Puebla, Mexico. The year that I visited them they gave me a lovely doll to bring back to the kindergarten.

Last fall the director of the Primary Department wrote that they were again having a Mexican project and suggested a Mexican party.

"What do they do at a party?" was her question.

I thought how much fun it would be for the children to have a *piñata*. This is a clay jar gaily decorated with crêpe paper. Sometimes they are made to represent birds, ships or fantastic forms which require considerable work. These are filled with peanuts and small fruits. The *piñata* is suspended from a hook in such a way that it may be lowered or raised at will. Each participant is blindfolded in turn, and given a broom-

stick with which to break the jar. When someone is successful all take part in gathering the fruit and nuts. At the party in the north a bag covered with crêpe paper, containing peanuts served for the *piñata*.

When I went to the States, I took a box of Mexican toys—jumping roosters, acrobats, and wooden birds which move their heads as they drink. These were distributed at the party. The Cleveland children found them as entertaining as the Mexican children do.

It was not all play time for the little folk of Cleveland, for while they were learning about Mexican customs, they spent some hours cutting and pasting pictures for the children of Puebla. The bright red covers on the picture books are very attractive as well as the pages within. The Sunday school children and the daily kindergarten group thoroughly enjoy the books. After the books arrived, the two classes in the Primary Department each wrote a thank-you letter to the Cleveland children. As the letters were written in May, one class chose to tell how they celebrate the 5th of May, a patriotic holiday here. The others wrote about the observance of Mother's Day, which always comes on the 10th of May.

What could be finer for the children of Puebla than to have friends in the North? And what could form a better basis for missionary interest on the part of the children of the States than having little Mexican friends?—*Marjorie B. Hall, Puebla, Mexico.*

A FRIENDLY SUGGESTION

You will surely enjoy this issue. Why not subscribe for a friend? For \$2 you can renew your own subscription and also send the magazine for an entire year to a friend.

Address: MISSIONS
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THE CONFERENCE TABLE

Baptist Women and Peace

Most of us are not fortunate enough to be able to attend the Conference on the Cause and Cure of War which this year will be celebrating its 10th anniversary in Washington. As we read the three objectives for which this Conference has been so earnestly working—(1), to build effective peace machinery; (2), to reduce war machinery, and (3) to obtain guaranteed security against war for every nation—as missionary women we long to be there and to take some part in work which is so closely allied to our missionary interests.

However, many of us will be able to take part in the regional conferences which will follow. Those who live in the vicinity of Columbus, Ohio; Chicago; Kansas City, Mo.; Denver; Philadelphia; San Francisco; Seattle and Worcester, Mass., will indeed be fortunate for at those places the program of Washington will be somewhat duplicated.

Over and over again we hear that church women are not as much interested in the program of peace as are members of other great women's organizations. This certainly is not true of our missionary-minded women. Let us all do our part by not only attending these meetings when possible but also by passing on the very effective literature which is always published in connection with them.

The New Set-up

In Chicago in December the new plans suggested by last year's Convention Commission on Reorganization were put into operation. Baptist women who are always interested in being up-to-date on plans, will want to realize that

now there are four councils with which they will need to be familiar:

(1) The General Council, which is really the Executive Committee of the Northern Baptist Convention.

(2) The Council on Finance and Promotion, which takes over the work of the Board of Missionary Cooperation.

(3) The Council on World Evangelization, whose functions seem to fall under four heads:

(a) To foster and cultivate the spirit of evangelism at home and abroad.

(b) To hold local and regional conferences on evangelism.

(c) To stimulate a spirit of beneficence.

(d) To review the total financial resources of the denomination with a view to avoiding unnecessary duplications or omissions.

(4) The Council on Christian Education, which is attempting to develop and provide a unified program of Christian and missionary education for our whole church.

College Counsellor Work

The whole program of College Counsellor work is taking on new significance with the addition to the committee of two representatives of the Board of Education, Dr. Frank W. Padelford and Miss Frances Greenough. Dr. Padelford has already challenged College Counsellors to their responsibility in urging more young Baptists to go to college. As a denomination

we are woefully behind other large denominations in the percentage of our constituency who have taken advanced training. Two surveys disclosed that in 220 colleges the Congregationalists had one student in college for every 59 members in their churches; Methodists had one in every 143; and Baptists one in 176. Those responsible for this important branch of our work have a task ahead which is a real challenge. Not every young person should go to college—but many more could and should go if we take this task seriously.

Reports Again

We are making a very definite attempt this year to have adequate reports about the gift boxes. It does make it so much more interesting when we know how much our boxes are really turning in. Already with so many boxes opened there should be sent in to the State Secretary-Directors those postals which have been gotten out in quantities. Have you sent yours? If you have it is going to give fresh impetus and a real inspiration to all who believe in our missionary task.

A CORRECTION

In confining to the space limits of two pages, *MISSIONS* had to condense several paragraphs in Dr. Robert A. Ashworth's admirable report of the Federal Council sessions in Dayton. (See February issue, pages 104-105.) In the condensation process several actions taken by the National Conference of the Churches and World Peace, which met after the Federal Council had adjourned, were erroneously attributed to the Council itself. These included the recommendations on ministers and chaplains, the naval issue with Japan, protection and conscription of American property in war, and the proposed Round Table of Jewish and Christian leaders. *MISSIONS* regrets the inaccuracy and herewith makes correction.

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THEMES FOR NEW YEAR BOOKS

Again and again letters to the Open Forum say in effect, "Can you suggest something *new* for our year book? Once we have a general theme, we can work out our own programs." Now that it is time to plan a new series of programs, the two outlines described on this page will be welcomed by program builders. This does not mean that, fine as they are, they should be copied exactly. Rather they should be adapted to your particular needs. For instance, the titles and form of *Time Signals* (see January MISSIONS) were suggested by "What Time Is It?" The two could be combined to good effect.

"What Time Is It?"

In a series of eight well-planned programs, the women of First Church, Pawtucket, R. I., sought to answer this question as it applied to certain fields.

The series began appropriately enough with "What Time Is It In Pawtucket?" A presentation in the form of a newspaper gave the answer *Appraisal Time*. To a similar question concerning Japan, the answer *T Time* was given by a missionary at a luncheon. A round table discussion of stewardship showed that it was *Budget Time* at Baptist Headquarters. A missionary from Central America convinced her hearers that it is *The Dawn of A New Day* in her field. A program on medical missions indicated that it is *Health Time* in Africa. The message brought by a city mission secre-

tary urged that we make it *Friendly Time* in America.

Time to Work Together Abroad was planned to describe cooperation on the foreign fields in answer to the question, "What Time Is It in Asia?" As it was scheduled for a late spring meeting, a discussion of "Merger, Pro and Con" was substituted.

Romans 13:11 provided the keynote for the year.

"Our Year's Journey"

A wide variety of interests is included in the 1934-1935 "journey" of the Woman's Society of First Church, Santa Ana, Calif. The year book itself merits special mention. The cover is of heavy blue paper and the printing throughout is in blue. A new feature is the faint outline of a winding, tree-shaded road leading upwards to a cross. This drawing in pale green appears on each page and forms a background for the

printing. It illustrates the underlying thought of the programs, "Christ of the Beckoning Road."

The series began with *Blazing the Trail*, with a guest speaker on colporteur work. The devotional theme was *Stop, Look and Listen* (Isaiah 55: 6-9).

A program on civics—*Danger, Curves Ahead*—was preceded by a picnic dinner honoring new members. Devotional: *Keep to the Right* (Proverbs 4: 11-18).

Highways and Byways in Japan was one of two programs on the current foreign mission study theme. Devotional: *Cross Road* (Luke 24: 13-32).

An evening meeting in charge of the World Wide Guild, and preceded by a family dinner, was held in December. This, too featured Japan—*Youth Glimpsing New Roads*. Devotional: *Safety First* (Psalms 119: 117).

A "Dak Bungalow" luncheon preceded the program "*Mountain Trails in Burma*." Devotional: *Grades and Curves* (Luke 3: 4-6).

The annual White Cross program is listed as *Samaritans on the Road*. Devotional: *Emergency Station* (Luke 10: 25-37).

Skyline Drive featured Christian education. The Seniors were guests at this meeting and at luncheon at "Halfway House." Devotional: *One-Way Road* (John 14: 6).

The current home mission study theme will be presented at the April meeting as *Easterners on Western Roads*. Devotional: *Winding Road* (Isaiah 30: 21).

In May *Jungle Paths* will describe our work in South India. Devotional: *Dangerous, but Passable* (2 Cor. 11: 24-33).

Christian Americanization will be presented in June as *Courtesies of the Road*. Devotional: *No Left Turn* (Joshua 1: 7-8).

The End of the Trail will be

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reached in July at the annual meeting. Devotional: *The Summit* (2 Timothy 4: 7-8).

In each program the devotional service is listed as *Guide Post*. Provision is made for music under *Songs along the Way*. The members in charge are called *Guides*.

Variety and originality are shown in the plans for refreshments—box lunch, picnic dinner (honoring new members) Highway Tea Garden, The Dinner Gong, Dak Bungalow Lunch, The Wayside Inn, Halfway House, Roadside Cafe, Paddyfield Lunch, Curb Service, and Alpine Tavern. John 14: 6 and Proverbs 3: 6 provide the Scripture keynote.

(Note: If you use this theme, be sure to read "We are Road-Makers" in January MISSIONS.)

Program Contest—1935

Women's Societies and other missionary groups are invited to enter their 1934-1935 year books and programs in the annual Program Contest.

The prizes in each group, year books and programs, are: *First Prize*: \$3 worth of new mission study books; *Second Prize*: \$2 worth of new mission study books; *Honorable Mention*: a New Literature subscription.

It will help both the judges and the conductor if a description of the programs is sent with each year book.

The Contest closes May 1. Send your entry as early as possible.

January Picture Contest

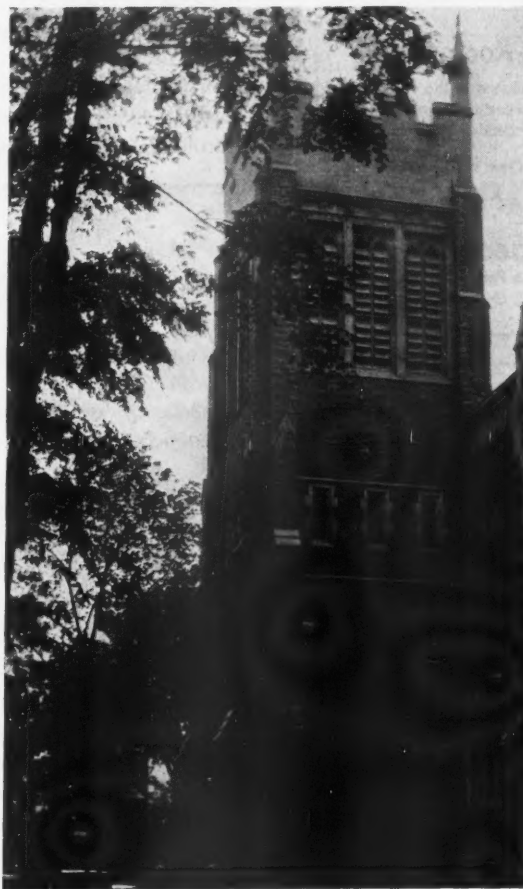
The picture published on page 41 in January issue showed Newton Theological Institution, Newton, Mass., as it appeared in 1850.

Prize Winners: Mrs. E. K. Dillen, Camden, Ind.; Mrs. Helen L. Morse, Norwich, Conn.; Mrs. Everett C. Herrick, Newton Centre, Mass.

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MISSIONS will give a year's subscription to the first three persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.



The above picture has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling what church it is?

Owing to the varying dates in delivery by post offices throughout the country, the date when the magazine arrives and the date of the postmark on the return envelope are determining factors. Contestants should indicate *the precise date when the magazine is received*.

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For the correct title to the picture in the December contest and prize winners, see left column



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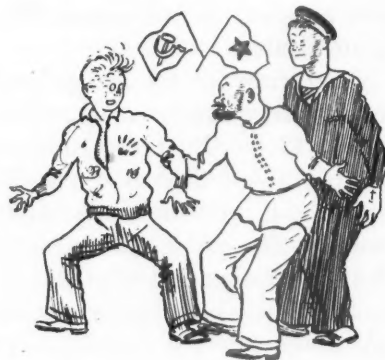
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From the Cradle to the grave in missionary service

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To Mr. and Mrs. W. H. Cummings of Pyinmana, Burma, a son, Dec. 8.
To Rev. and Mrs. A. C. Davis of Gauhati, Assam, a daughter, January 20.

SAILED

Rev. and Mrs. D. C. Holtom and children, from Los Angeles, December 24, on the *S.S. Chichibu Maru*, for Japan.
Rev. and Mrs. J. R. Andrus and daughter, from New York, December 27, on the *S.S. President Roosevelt*, to Plymouth; for Burma.
Miss Ruth Dickey, from New York, January 2, on the *S.S. Aquitania*, to Cherbourg; for Congo after study in France.
Mrs. J. H. Telford and daughter, and Stephen Fletcher, son of Rev. and Mrs. E. T. Fletcher, from Los Angeles, January 5, on the *S.S. President Pierce*, to Hongkong; for Burma.
Rev. and Mrs. B. W. Armstrong, from New York, January 18, on the *S.S. Olympic* to Cherbourg; for Belgian Congo.

ARRIVED

Miss Marian Shivers, of Rangoon, Burma, December 7, in San Francisco.

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Rev. and Mrs. P. J. McLean, Jr., of Ningpo, East China, December 11, in San Francisco.

Mrs. J. W. Decker of Shanghai, China, December 19, in San Francisco.

Rev. and Mrs. W. D. Sutton of Tavoy, Burma, December 19, in New York.
Miss Minnie Marvin of Gauhati, Assam, January 4, in New York.

MARRIED

Miss Ann Kludt of Japan, to Mr. John A. Johnson of Sioux Falls, S. D., December 31.

DIED

Rev. G. E. Whitman, retired missionary, in Albany, N. S., January 4.
Miss Clara A. Converse, retired missionary, of Yokohama, Japan, January 24.

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The Pastor's Part

(Continued from page 175)

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Where a special service is planned for Pledge Sunday the opportunity of the pastor is supreme and results will reflect the

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My Duty to the Family



BAPTISTS have always held in particular honor these words of Jesus: "For one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven."

Because we so believe, race prejudice is foreign to Baptist tenets and we are advocates of peace.

By this and numerous other New Testament passages we know that a Christian cannot limit family responsibility to the members of his own household. Therefore, Baptists have for centuries proclaimed the duty of obedience to the Great Commission. We are a missionary denomination.

Our obligation to the world family is the greater because part of our Baptist heritage is a group of established missionary organizations with a devoted personnel, an immense fund of experience and an inspiring record of service. Our duty will not allow us to forget that we have been intrusted with great and immensely valuable possessions.

We are in March. It is a month when our attention is engaged both by the problems of the year that is ending and those of the new year shortly to begin. It is a good time to repeat that passage from our *Live It Through* declaration, which says:

"We shall join whole-heartedly in the effort to give to the whole world the gospel of Christ in all its fullness as it applies to individual, social and international life."

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